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A N

H E L P

*For the Right Understanding of the
SEVERAL DIVINE
Laws and Covenants,*

Whereby *Man* has been *oblig'd* thro' the several Ages of the World to *guide himself* in order to *Eternal Salvation*. Wherein the *most important* Points of Religion are explain'd and set in a true Light.

Chiefly design'd for the Benefit of *young Students in Divinity*, but very Useful to be perus'd by all Religious Persons, in order to their Right Understanding of *G O D's most Gracious* as well as *most Just* Dealings with *All Mankind*, from the Creation to the End of the World.

I N T W O P A R T S.

By the Rev^d D^r *Edw. Wells*, late Rector of *Cotesbach* in *Leicestershire*, and *Bleachly* in *Bucks*.

O X F O R D,

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THE
P R E F A C E.

IT must be granted, that it is of the very highest Importance to have a right Knowledge of the Terms of the Gospel-Covenant; forasmuch as on a right Knowledge thereof depend a right Belief and Practice, and on these depends our Eternal Salvation. As such a right Knowledge is necessary to every Christian, so it is in the most special manner to a Divine; forasmuch as a wrong Notion in one whose Business it is to instruct others, thereby becomes more liable to spread its Contagion, and so to prove pernicious to the greater Number of People. It can never be enough lamented, that the great Cunning of that grand Enemy, who is always making it his Business to sow Tares among the good Seed, has so far prevail'd, that there is scarce any one material Point of the Gospel-Covenant relating to Salvation, but what is misunderstood by some Party or other of Christians, or of such at least as call themselves so. Hence it comes to pass, that the Generality of Books concerning Divinity is more or less tainted with wrong Notions of the Gospel-Covenant; and particularly such Books as usually fall or are put first into the hands of young Students in Divinity, on account of their Compendiousness, and so Smallness and Cheapness; as the Common Systems, Enchiridions, or the like. By these unhappy means

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young Students too often have at the very first their Minds infected with wrong Notions ; which either they continue in as long as they live, for want of Ability to procure, or Leisure to peruse the Writings of the Primitive Fathers and more learned and judicious Modern Divines ; or if they do procure and peruse these last mention'd Writings, and be not too much byass'd by the first Impression made on their Minds by the other Books first read, they then have the Vexation to reflect, How much and how long they have been unhappily misled by ill Guides, and by that means have themselves become ill Guides to Others.

The most proper Way to prevent this great Mischief for the future I judg'd to be this, viz. In as brief and clear a manner as might be, to set before young Students in Divinity the Terms of the Gospel-Covenant in a true Light, i. e. according to Scripture, and the best Interpreters of Scripture, the Primitive Writers of the Church for the first three hundred Years ; who are therefore follow'd, not only by our more learned and judicious Divines in their private Writings, but also in the publick Writings of our Church set forth or approv'd of by the Body of our Clergy in Convocation ; such as are our Liturgy, Articles of Religion, and Book of Homilies.

Now in order to set the Terms of the Gospel-Covenant in a true Light, it was necessary to set in a true Light also the Terms of the several other Divine Laws and Covenants, such as the Law of Nature, the Covenant before the Fall, and the Mosaical Law or Covenant. For many, if not most

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most or all of the wrong Notions relating to the Gospel-Covenant, are founded on or deriv'd from wrong Notions relating to some one or more of the several other Divine Laws or Covenants.

This Work I was the more willing to undertake, because of the great Help, I knew, I should receive herein from the Writings of the late most learned and judicious Bishop D' Bull; who, especially in his Latin Treatise entitled Harmonia Apostolica, and in his several Defences thereof, has happily had Occasion given to treat of the most important Points relating to the several Divine Laws and Covenants. So that I take to my self not much more than Reducing into a proper Method or Order the several Particulars relating to the said Divine Laws and Covenants, which ly scatter'd in his Writings. And this Labour of mine will, I trust, be the more Beneficial, and so the more Acceptable to the young Student in Divinity, because I have reduc'd the said Particulars into no large Compass, and so into a Book that will be afforded at a small Price, at least in comparison of the Bulk and Price of the foresaid Bishop's Works printed together in Folio.

I shall here give the Reader an Account of some of the most weighty Points, wherein (if Occasion) he will be set Right, in opposition to the contrary and wrong Opinions maintain'd or believ'd by too many even to this day. Such as are these that follow, viz. That all Mankind formally or actually sinn'd in Adam, and therefore for eating the forbidden Fruit all Mankind were or might have been justly condemn'd to the eternal Torments of Hell: That God did either before or after the Fall predestinate

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nate or decree, that only some Part of Mankind should be sav'd, and all the Rest should be damn'd: That God ever gave or oblig'd Man to the Obedience of any Law, which it was impossible for Man to obey: That All or Any of Those, that in the several Ages of the World were or are or shall be without the Light of Revelation, are thereby put also without the Possibility of obtaining Salvation: That by the Gospel Man is justify'd by Faith only, or not jointly and equally by good Works: That a Man is sanctify'd and justify'd once for all; so that a Man once justify'd can't fall from Justification again, or at least finally or so as to perish for ever. The foresaid Opinions, as they are highly derogatory to the Goodness, Justice, or Holiness of God, so they will be shewn in the following Treatise to be contrary to Reason, Scripture, and the Doctrin of our Church set forth in her Publick Writings.

THE

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A N
H E L P

*For the Right Understanding of the
SEVERAL DIVINE
Laws & Covenants &c.*

P A R T I.

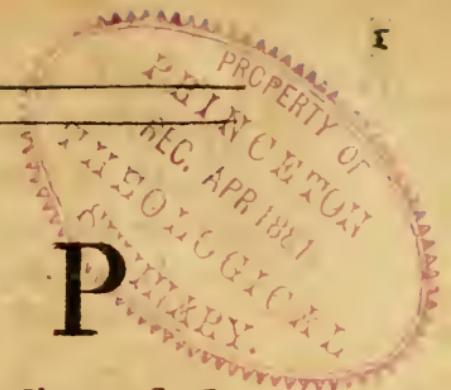
THE INTRODUCTION.

FOR the Better performance of this Work, that the Contents thereof may be more Easily and Clearly understood, it seems most convenient to observe that Method, which follows the Natural Series of the Things or Heads herein treated of. Wherefore I shall speak

1. Of the *Law of Nature*.
2. Of that Covenant of Eternal Life, which GOD made with Man *before* the Fall, and which may be properly enough call'd the *First Covenant of Grace*.
3. Of the *Second Covenant of Grace* or of Eternal Life, which GOD made with Man *presently after* the Fall, and is usually distinguish'd by the proper Name of the *Gospel*.
4. Of the *true Difference* between the *two Covenants of Eternal Life*.

A

5. Of



Part I.

5. Of the State of the Gospel from the *Fall of Adam* to the *giving of the Law of Moses*.
6. Of the *Law of Moses*.
7. Of the State of the Gospel from the *giving of the Law of Moses* to the *Full promulgation of the Gospel*, by our Lord JESUS Christ and his Apostles.

The seven foremention'd Heads or Chapters shall make up the former Part of this Work: the latter Part will be wholly taken up with explaining the *Gospel-Covenant*, as being the Chief Design and End of this Treatise.

This being briefly premis'd as to the *Method* made use of in this Work, I proceed now with GOD's Assistance to the Work it self.

C H A P. I.

Of the Law of Nature.

I.
The Law of *Nature*, the *first* of All Laws that oblige Mankind; it is justly to be reckon'd among the *Divine Laws*; and why so call'd.

AMONG the several Laws of GOD, whereby Mankind either of old has been, or still is, oblig'd to guide it self, the *first* of All, as whole Being began with That of the First Man *Adam*, is the *Law of Nature*, which has the same Common Author as Mankind it self, namely GOD, and therefore is justly to be reckon'd among the *Laws of GOD*. It is peculiarly styl'd the *Law of Nature*, forasmuch as it is founded in the *Natural Relation* of Man to GOD, as of a Rational Creature to his Creator; and also forasmuch as it becomes Known, or at least in it self is adapted to become Known, to Mankind by the *Natural Light of Reason*.

II.
Whom it obliges. By which Account thereof it appears, that the Law of Nature, in respect of *Those whom it obliges*, do's extend it self to the *Universal Race of Mankind*: Every one, as being a *Man* or endu'd with *Reason*, thereby becoming Bound by the *Law of Nature*, as being Known, or

or in it self adapted to be Known, to Him by the *Light of Reason*. Hence thro' the several Ages of the World All those, who have not the Knowledge of any other Divine Law, stand however Bound by the Law of Nature, and thereby shall be judg'd at the Last day, as we are plainly enough taught by St Paul, *Rom. 2, 12—16*. Wherefore that young Divines may have Right Notions in Regard to such, as making *no small Part* of Mankind, it seems Good somewhat more fully to consider and explain the Law of Nature, at least as to the principal Heads thereof that follow. Namely

In respect of *Those things to which the Law of Nature obliges*, it comprehends within the Compass of its Obligation *All those things*, which *Reason* duly consulted will teach us to belong to the Duty we owe either *GOD or Man*.

III.

To what it obliges.

As to *what Degree of Obedience* the Law of Nature obliges, for the Right understanding thereof it is necessary to distinguish between the State of Human Nature before and after the Fall. For whereas Reason requires No more, than that our *Obedience* be *Equal* to our *Abilities*, it follows that as before the Fall the Law of Nature did require an *entire and perfect Obedience*, because that Human Abilities both as to Body and Soul were then *entire and perfect* in their Kind; so since the Fall the Case is much alter'd in one respect, and consequently in the other. For the *Faculties* or *Abilities* of Human Nature being not only *weaken'd*, but also in some sort *deprav'd* by the Fall, hence it comes to pass, that *after* the Fall the Law of Nature did or could *not exact* any longer an *entire and perfect Obedience*, as being altogether *above the Ability* then remaining to Man to perform. For it is a Primary and most evident Dictate of Reason, that *No one can be oblig'd to any thing that is altogether impossible to be done by him*. Moreover, *Nature* being *chang'd*, there must also of Necessity be a *Change* in the *Law of Nature*, according to the Apostle's way of Arguing, *Hebr. 7, 12*. Whence it follows, that the Law of Nature, which related to Man in his *State of Integrity*, is Properly or in Reality *different*

IV.

What Degree of Obedience is requir'd by the Law of Nature.

Part I.
Chap. I.

from the Law of Nature, which relates now to Man in his *Faln State*; and therefore that the Law of Nature can't be spoken of *Both States Univocally* or in the same Sense, but only *equivocally* or in different Senses. Wherefore for the more Easily avoiding some Mistakes, it will be convenient expressly to distinguish the Law of Nature into the Law of *perfect* or *unfaln* Nature, and into the Law of *imperfect* or *faln* Nature. According to which Distinction Reason plainly teaches, that, as the Law of *perfect* Nature did oblige Man in his *State of Perfection* to a *perfect Obedience*; so the Law of *imperfect* Nature do's or can oblige Man in his *imperfect* or *faln State* only to an *imperfect Obedience*, or such as is *not free from Natural Failings*. Where by *Natural Failings* I understand such as necessarily arise from that Deprav'd Temperament of the Human Body, which follow'd upon and was occasion'd by the First Transgression, or (which is the same) arise or proceed from the Loss of that most Exquisite Temperature, wherewith *Adam* was endu'd in his Creation; and which, had he not sinn'd, he might have preserv'd by Eating of the Tree of Life, design'd by GOD to be granted to Him for that purpose, had he continu'd in Obedience to GOD's Command, as to Not eating of the Tree of Knowledge of Good and Evil. Wherefore since the Failings we are speaking of, necessarily proceed from the *Very Nature* of *Faln Man*, and consequently can't be laid Aside, unless Man could withal lay Aside his *Faln Nature*, hence it follows that to say, that Man now in his *Faln State* is oblig'd by the *Law of Nature* to a *perfect* or *entire Obedience*, is the same in Effect as to say, that Man is now oblig'd by the *Law of Nature* even to *lay Aside his Nature*. Which being evidently most Absurd or Disagreeable to Right Reason, it is therefore to be concluded, that the Obligation of the Law of Nature to a *perfect Obedience* did long ago cease together with Man's *State of Perfection*; but that the Law of Nature still do's, and will for ever continue to oblige to such an *Obedience*, as is answerable to the *Abilities of Faln Man*. Somewhat more relating

to this Point, is taken notice in Chap. 6. §. 24, 25, 26.

From what has been said concerning the *Degree of Obedience* requir'd by the present Law of Nature, may Easily and Rightly be inferr'd, What is to be esteem'd a *Sin* in respect to the said Law. St John has describ'd *Sin* to be the *Transgression of the (or, a) Law*. Whence as on one side the same Apostle infers, that *Whosoever commits Sin, transgresseth also the (or, a) Law*: So by parity of Reason it may be infer'd on the other side, that *Whosoever do's not transgress a Law, do's not Sin against that Law*. But No one *transgresseth a Law*, by *not doing That which he is not oblig'd by the said Law to do*. Whence it follows, that as in Man's State of Perfection every Defect of perfect Obedience had in it the true Nature of a *Sin*, because in that State the Law of Nature then perfect did oblige Man to a perfect Obedience, as being *possible* to be perform'd by him: So in Man's present State of Imperfection, every Defect of perfect Obedience has not in it the true Nature of *Sin*, because in this State the Law of imperfect or lapsed Nature do's not oblige Man to a perfect Obedience, as being *altogether impossible* for him to perform. Hence it follows, that the unavoidable Defects of perfect Obedience or *meerly Natural Infirmities*, are wont *Improperly* to be call'd *Sins of Infirmitiy*, forasmuch as they are *not Sins*, either against the present Law of Nature as has been already shewn, or against the Evangelical Law as shall be shewn hereafter in Chap. 12. of the Second Part of this Treatise. However Certain it is, that even in Man's present Fain State or State of Imperfection, every *Wilful* Defect of Perfect Obedience, or which Man *might* now avoid if he would use due means, has in it the true Nature of *Sin*. Whence it is that St Paul plainly pronounces them *Unexcusable*, even among the Gentiles or such as had or have no other Law of GOD to guide themselves by than the Law of Nature, that *change the Glory of the incorruptible GOD into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things*: as also *Such as are fill'd with all Unrighteousness, Fornication,*

Part I.

Chap. 1.

v.

What is to be
esteem'd a *Sin* a-
gainst the present
Law of Nature.

Part I. cation, Wickedness, Coveteousness, Maliciousness; full of Envy, Murder, &c. Rom. i. 23 — 32.

VI.

Having shewn what is to be esteem'd a Sin against the Law of Nature, I shall proceed next to consider, What is the Reward or Punishment which will be allotted at the day of Judgment, to such as shall then be judged only by the Law of Nature, inasmuch as neither the Law of Moses, nor yet the Gospel, was ever Known to them. And here in the first place it is well to be observ'd and remember'd, that there is a vast Difference between these two Cases, viz. Being judg'd by GOD Worthy of the Punishment of Eternal Death or Hell-torments, and being judg'd by GOD Unworthy of Eternal Life or the Joys and Bliss of Heaven.

VII.

Who being judg'd only by the Law of Nature, will or will not be sentenced to Eternal Death or Hell-torments.

To render a Man Such as to be judg'd by GOD Worthy of Hell-torments, it is altogether requisite that he should have really Sinn'd, i. e. should not have performed that Obedience, which he might have perform'd. Whence it follows, that No one that is to be judg'd at the Last day only by the Law of Nature, will then be Sentenced to Hell-torments, for any lesser Defect of perfect Obedience, which according to the present State of Fals Nature he could not avoid, and consequently did not Sin in not avoiding thereof, against the present Law of Fals Nature. Whosoever being judg'd at the Last day only by the Law of Nature, shall then be Sentenced to Hell-torments, He will be so Sentenced only for Sins properly so call'd against the Law of Nature, i. e. only for Crimes which he might have avoided, or because he did not perform such an Obedience as he was Able, and therefore bound by the Law of Nature to perform. That this is agreeable to Truth, not only Right Reason teaches, but also the Holy Scripture it self confirms. For that Wrath of GOD, which is said (Rom. i. 18.) to be reveal'd from Heaven, denotes the Punishment that shall be inflicted at the last Judgment, on such as shall be condemn'd, either by the reveal'd Law of GOD, or by the Law of Nature, as is apparent from v. 19. and all the remaining part of that Chapter, where it is evident that the Apostle is speaking of the

Of the Law of Nature.

7

Part I.
Chap. I.

meer Gentiles, that had no Knowledge of the reveal'd Will of GOD. But now St Paul there asserts, that the said Wrath of GOD shall be only against all *Ungodliness* or Offence duly so call'd against GOD, and against all *Unrighteousness* or Offence duly so call'd against our Neighbour; and that not in every Man who has at any time been guilty of Ungodliness or Unrighteousness, but only in such Men as hold the Truth in *Unrighteousness*, i. e. who *Knowingly and Wilfully live in Ungodliness and Injustice*. Whence it appears that it is agreeable to Scripture as well as Reason to assert, that who-soever shall be judg'd by the Law of Nature, and condemn'd to Hell-torments, shall be so condemn'd only for *Sins* properly so call'd against the Law of Nature, that is, for wilful and great Crimes. But then it is to be well observ'd, that it do's by no means hence follow, that every *Sinner* properly so call'd against the Law of Nature, and who shall be judg'd only by the Law of Nature, as Knowing no other, shall *certainly* be condemn'd to *Hell-torments* for such his even most heinous Sins. This is not positively to be Asserted for two Reasons, viz. 1st. because GOD has no where declar'd or made known to us *Such his Purpose*, or how he will *punish Sinners only against the Law of Nature*. 2^{ly}. because Such as enjoy no other than the Light of Natural Reason have but a very obscure Notion of the Life to come, and a more obscure Notion of the double State thereof. By which means they are *depriv'd* in a *Very great degree* of that *Force* which the Motive of a *Future Life* has, or in it self ought to have, on Such as enjoy the much greater Light of the Gospel. For which Reasons This only can be laid down for a *Certainty*, viz. that Whoever *Sins* only against the Law of Nature, he thereby becomes liable to such Punishment, as the Wisdom, Justice and Equity of GOD shall see fit to inflict upon him, who will Certainly make due *Allowances* for the *Obscure Notion*, that Such as are guided only by the Law of Nature, must have of a *Future Life*; and consequently for the *Weak Influence* it must have over them. And this is no other than

Part I. than what is confirm'd by our Saviour himself, Matth. 11. 22. *It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you, viz. the Inhabitants of Chorazin and Bethsaida, among whom Christ had preach'd and done Miracles.* So v. 24. *It shall be more tolerable (even) for the Land of Sodom in the day of Judgment, than for thee, i. e. the Inhabitants of Capernaum, for the same Reason aforesight'd.* So likewise Luke 12. 47, 48. *That Servant which knew his Lord's Will, viz. Clearly, being Revealed by the Law of Moses, or more Clearly by the Gospel, and prepar'd not himself, neither did according to his Will, shall be beaten with many Stripes. But he that knew not, viz. so Clearly his Master's Will, but only obscurely and so far as the Light of Nature could shew it him, and did commit things Worthy of Stripes, shall be beaten with Few Stripes. For to whomsoever MUCH is GIVEN, of him shall be MUCH REQUIR'D; Whereby is imply'd on the Contrary, that to whom LITTLE is GIVEN, of him shall be LITTLE REQUIR'D.* So that what our Saviour here says plainly refers to the *Just Distinction* that shall be made by GOD at the day of Judgment, between Such as have had only the *Light of Nature*, and such as have had the *Light of the Gospel* or *Law of Moses* to guide them.

VIII.
What is sufficient
to make a Man
Unworthy of Eter-
nal Life, and con-
sequently that No
one can become Wor-
thy of It by Vir-
tue of the Law of
Nature.

But altho' it be requisite on the one hand, that a Man Obedience as he was Able to have perform'd if he will judge Worthy of Eternal Death or Hell-torments: yet on the other hand, in order to render a Man Un-worthy of Eternal Life or the Bliss of Heaven, it is Enough that he has not, nor can perform an Entire Obedience, nor live without Failings, be they never so small. For the most perfect Obedience do's or can by no means deserve Eternal Life as its adequate Reward; Eternal Life being so transcendent a Reward, as far and beyond all Comparison or Imagination to exceed or excel the Merit or Worth of the most perfect Obedience of any Creature. Whence it is truly styl'd by St Paul, Rom.

6. 23. *the Gift* (or rather as the Greek words imports *the meer Free or Gracious Gift*) of *GOD*; it being So, not only in respect to Faln Man or the imperfect Obedience he is now at best but able to perform; but also in respect to *Adam* in his Intregrity, or had he never sinn'd, but liv'd in the most entire or perfect Obedience. Wherefore since *GOD* may, *without Injustice* or rather even in *Justice*, refuse Eternal Life to the *most perfect* Obedience; He may much more refuse the same to the *least imperfect* Obedience, *without any Injustice*, or even in *Justice*. And therefore no one that is to be judg'd only by the Law of Nature, can by Virtue of that Law have any claim to Eternal Life.

However since the Apostle of the Gentiles has given us sufficient Grounds to believe, that several among the Gentiles do (or have done) *by Nature the things contain'd in the Law*, Rom. 2. 14. or *do keep the Righteousness of the Law*, as it is express'd v. 26. nay *do even fulfil the Law*, as it is express'd v. 27. that is, do or have from their Hearts abhor'd and abstain'd from any Breach of or Sin against the Moral Law, so far forth as it has been Known to them by the *Natural Light of Reason*; and so have Sincerely and to their Power liv'd in Piety toward *GOD*, and Justice toward their Neighbour; and since it is acknowledg'd by all the more Judicious both of Jews and Christians, that as many of the Gentiles as have or shall be thus *truly Pious*, shall therefore be accepted by *GOD unto Salvation*: It is hence to be concluded, that such Pious Gentiles shall be thus accepted by *GOD unto Salvation*, not by *Virtue of the Law of Nature*, or for *any Merit of their Own* on account of that Imperfect Obedience, which is all they are Able to perform, but by or thro' the *Grace of the Gospel*, i. e. by *Virtue of that Covenant*, which pretently after the Fall *GOD* was graciously pleas'd to make with All Mankind, and which was afterwards confirm'd and ratify'd by the Blood of *CHRIST*. For it is well to be observ'd, that when St *Saul* says the *Gentiles*, i. e. some of the Gentiles, *do by Nature the things contain'd in the Law*; the word *Nature* is to be there understood

IX.
Such as being
judg'd by the Law
of Nature, shall be
Rewarded with E-
ternal Life, shall
be so rewarded
thro' the Grace of
the Gospel.

Of the Law of Nature.

of the *Light*, not of the *Strength* of Nature. For no one ever did the things contain'd in the Law by the *meer Strength of Nature*. But whosoever has perform'd the Same, has perform'd it by the Guidance and Assistance of the Holy Spirit. For it is not reasonably to be doubted, but All the truly Pious among the Gentiles, who *did or do the things contain'd in the Law*, were and are *guided and assisted* by the Spirit of GOD, as being under the *Grace*, tho' not under the *Light* of the Gospel; and as being also indu'd with an *implicit*, tho' not *explicit Faith*; that is, as being Ready to have embraced Christ with Faith, had the Gospel been preach'd to them. So that without doubt, according to the *Divine Equity*, they shall be reckon'd among Those who are of *Faith*, and so will have a Right to Eternal Life, namely by the Grace of the Gospel, or by Virtue of that Covenant, which presently after the Fall God made with *Adam*, the Common Father of the *Gentiles* as well as of the *Jews* and *Christians*. And thus much for the Law of Nature, in respect of Those who shall be *judg'd Only thereby*.

X.
The Law of Na-
ture is not annul'd
by Revelation ad-
ded thereto.

It remains to say somewhat in the last place concerning the Law of Nature, in respect of Those who withal enjoy the *Light of Revelation*. For it is to be observ'd, that the *Obligation of the Law of Nature* can never be abolish'd; but that Such as enjoy the Light of Revelation, are by that means *more strictly Bound* to the Observance of the Law of Nature. As to the First, that the *Obligation of the Law of Nature* can never cease or be abolish'd is evident from hence, that the Obligation of any *Reveal'd Law* do's necessarily depend on the Obligation of the Law of Nature, particularly on that Natural Dictate or Precept, that *We ought in All things to obey God*. For instance, I am perwaded and verily believe, that I am oblig'd to believe and obey the *Gospel*, because that in the first place *Reason* teaches me, that I ought to believe and obey the *Word of God*; and in the second place, *Reason* having duly weigh'd all the Arguments to that purpose, and being duly convinced thereby, teaches me moreover that the *Gospel is* the

the Word of God. Wherefore since the Obligation of any Reveal'd Law do's necessarily depend or is founded on the Obligation of the Law of Nature; it follows, that the *Obligation* of the Law of Nature *ceasing* or being *taken away*, together with it *must cease* or be *took away* the Obligation of any Reveal'd Law. And therefore it is altogether to be granted, that the *Obligation of the Law of Nature* can *never cease* or be *taken away*, but that it do's really and actually *remain*, even since the Revelation of the Law of Moses and of the Gospel.

As to the latter part of the Observation mention'd in the foregoing Paragraph, viz. that Men by enjoying the additional *Light of Revelation* are *more strictly bound* to observe the *Precepts of the Law of Nature*; it appears from hence, that it is Confest that the Moral Law deliver'd by Moses was therefore given by God, that it might as it were *interpret* or *explain* and *revive* the Law of Nature, which by that time was *much obscur'd* and *disregarded* thro' the Corruption of Mankind. And Christ exprefly teaches us, that he came *not to destroy*, but *fulfil the Law*, Matth. 5. 17. which is allow'd to be chiefly meant of the *Moral Law*; and therefore is likewise to be understood of the Law of *Nature*, forasmuch as the Moral Law was reveal'd by God to *interpret* or *explain* the Law of *Nature*. In short, Christ *fulfill'd* or *perfected* the Law of *Nature*, in like manner as he did the Moral Law, viz. by *more clearly explaining* the Precepts of the Law of *Nature* than they were before; by *fencing* and *enforcing* them with the Addition of more strict Precepts; and lastly by giving Men the *strongest Influence* or *Motives* to observe them, viz. Great and Certain Promises of infinite Reward for their Observance of them; and on the other hand plainly denouncing great and certain Misery as the Punishment for their Not observing them; and withal promising and giving them the Assistance of his Holy Spirit. What has been said concerning the Obligation of the Law of *Nature* still remaining in Force under the *Gospel*, is altogether agreeable to St *Paul's Doctrin*, 1 Cor. 5. 1, 2. For there he plainly teaches, that What was *not Law-*

XI.

We are more strictly bound to observe the Law of Nature, by the Revelation we en-
thal.

Part I. ful by the Law of Nature to the Gentiles, was likewise by no means Lawful to Christians by or under the Chap. 1. Gospel. Whence he very much Blames the *Corinthians* that among them, tho' now become Christians, there should be One who had married his Father's Wife, forasmuch as it was such Fornication as was not so much as nam'd amongst the Gentiles, i.e. was such as the very Heathen, by the bare Light of Reason or Law of Nature, were taught to abstain from and even abhor.

XII.

The perpetual Obligation of the Law of Nature makes much against the Ill Doctrins of Libertines.

This perpetual Obligation of the Law of Nature I take the more Notice of, because it makes not a little against the pestilential Doctrins of *Libertines* of all Sorts and Times, as well Such as were formerly call'd *Gnosticks*, as Such as are now adays call'd *Antinomians*. For it appears from what has been said, that these Sorts of Men do quite corrupt the Doctrin of the Gospel, and render themselves unworthy to be call'd *Christians*, whilst they Falsely and Wickedly assert, that by the Grace of the Gospel Christians are freed from the Observation of the Moral Law, whether as known to them by the Natural Light of Reason, or more clearly explain'd by Divine Revelation. For on the contrary it is manifest from the Sacred Writings of the New Testament, that the Grace of the Gospel do's consist, not in This that the Gospel frees Men from the Observance of the Moral Law, whether more obscurely hinted by the Dictates of Natural Reason, or more clearly made known by Divine Revelation, but in This that the Gospel do's afford to true Believers Strength sufficient to enable them to fulfil the Royal Law, as St James speaks Chap. 2. 8. or as St Paul expresses it, Gal. 6. 2. to fulfil the Law of Christ, that is, the Law of Nature, or which comes to the same, the Moral Law, as fulfill'd or perfected by Christ.

XIII.
The Close.

And this is sufficient to the Design of this Treatise, to have spoken of the Law of Nature, which was in Being and took Place together with the Being of the First Man *Adam*, and so was before any Covenant which God made with Man, and therefore according to its Natural Order was First to be spoken of. I proceed now

now to speak of the several *Covenants* which God made with Man, and first of the First, or of that Covenant which God made with Man before the Fall.

Part I.
Chap. I.

C H A P. II.

Of the Covenant of Eternal Life, which GOD made with Man before the Fall, and which may well be call'd the First Covenant of Grace.

GOD, as being most entirely at Freedom to dispose of All that is Good according to his Pleasure, forasmuch as All Good originally flows from him, might therefore, if he had so pleased, have created Man only to a *meer Natural End*, or to no Better an End than which he might have been Able to attain by *meer Natural Strength*. But the same free infinite Goodness, which moved God to make Man, moved him also to design this his Creature to a *more Noble End*, than a *meer Natural one*; namely that Man should be partaker both of *Grace* in this Life, and of *Glory* in the Life to come.

I.
It is owing meer-
ly to the Divine
Goodness, that Man
is created to a
more noble End
than a *meer Natu-
ral one*, viz. Eter-
nal Life, or Heav-
enly Bliss.

Wherefore, since (as is afore observ'd Chap. I. §. 8.) Eternal Life or Glory is of so transcendent a *Worth*, as to be infinitely more than an *adequate Reward* of the most perfect Obedience consider'd only in it self, and therefore can't be properly and strictly due to any *Merits* of any *Creature*: for this Reason it pleased God of his *meer Grace* or free Favour, to enter into *Covenant* with Man for *Eternal Life*, that so What Man could never of Right deserve by the Law of Nature, tho' observ'd with the most absolute or entire Obedience, that he might become *Worthy* of by means of the *Covenant* then Graciously made with Him, if not broken by him.

II.
That Man might
become capable to
attain *Eternal
Life*, God was
pleas'd of his *meer
Grace* to make a
Covenant with him
in his State of in-

The Nature or Tenour of this Covenant is Rightly to be esteem'd This, viz. that Man should thereby be bound, with all the Strength or Abilities of Human Nature, consider'd as both *Perfect then in its Own Kind*, and

III.
The *Tenour of the
said Covenant*.

Part I.
Chap. 2.

and moreover endued with the Grace of Supernatural Assistance of the Holy Spirit, to perform a Perfect and Entire Obedience to the Will of God however made known to him, and more particularly to the Command of *Not eating of the Fruit of the Tree of Knowledge of Good and Evil*, with the *Promise of Eternal Life* if he kept the said Covenant, but with the *Threat of certain Death* if he did not keep it.

IV.
The said Covenant further Explain'd.

For the Better understanding of this Covenant, it is requisite to take further Notice of, and more fully to explain some Particulars, only Briefly mention'd in the foregoing Description or Account of the said Covenant. Wherefore

V.
The Law of Nature was in the State of Man's Integrity the Chief Rule of Life.

Ist It is to be observ'd, that the Law of Nature was *not abolish'd* by this Covenant being made, but still remain'd the *Chief Rule of Life*, there being no other Law given whereby Man was to order his Life. There was added a *positive Command*, i. e. a Command which was *not founded in the Nature of things*, and so could *not be discover'd* by the *Natural Light of Reason*, but was *posited or ordain'd* of God's Arbitrary but Just Will and Power. Namely such was the Command, *Not to eat of the Fruit of the Tree of Knowledge of Good and Evil*. Besides which there are, I think, plainly enough recorded in Gen. 2. two other positive or express Commands given of God before the Fall, viz. That of a *Man's leaving his Father and Mother, and cleaving to his Wife*, Gen. 2. 24. and That of *God's blessing the Seventh day, and sanctifying it*, Gen. 2. 3. For by God's *sanctifying* the Seventh day, can in Reason be understood Only his Appointing or *expressly Commanding* the Seventh day to be *sanctify'd* or kept *Holy*. And the Command of a Man's cleaving to his Wife is *expressly ascrib'd to God himself* by our Saviour, Matth. 19. 4, 5. *He which made them at the Beginning, i. e. God, made them Male and Female: And (N. B.) said; For this cause shall a Man leave Father &c.* See more of this in the Note (e) to my Paraph. on Gen. 2. 24. But

VI.
The Covenant before the Fall had eating the Forbidden Fruit, the Covenant, I am speaking

ing of, had a peculiar and chief Regard, so that this Command being broken, the Whole Covenant was thereby broken without any Room left for Repentance: which can't, as far as it appears, be said of any other single Command whether Natural or Positive. It is very likely, that for this reason God would have the said Covenant to depend Wholly on the Obeying or Not obeying of the said Positive Command, and not of any Natural Law or other positive Precept; that thereby we might learn, that the Reward of Eternal Life is Not owing as a Debt to the Observation of the Law of Nature or any other Law, but is Wholly to be refer'd to the meer Grace or Favour of God. So that the said Reward of Eternal Life, as being meerly the Free Gift of God, might without any Injustice be by him not granted to the Observation of the Whole Law of Nature or of any other Law; and on the other hand might, if he pleased, be granted to the Observance of one single Positive Command, viz. not eating the Forbidden Fruit, tho' seemingly this Command was Not of so great Importance in its own Nature, as was either of the other two positive Commands, viz. of a Man's having chief Affection for his Wife, and keeping Holy the Seventh day.

3^{ly}. It is well to be observ'd, that the Death where-with God threaten'd Man as his Punishment, if he broke the Covenant, is not in reason to be understood of Eternal Death any further, than as by Eternal Death may be signify'd only the Eternal Separation of the Soul from the Body, and also the Eternal Exclusion of the Soul from God or Heavenly Bliss. That God might Justly, and that Only for the Sin of Adam, exclude not only him, but also all his Posterity, from the Joys of Heaven, and also might have put them under the Necessity of Dying without any Hopes of Ever Rising again, is clearly evident from this Consideration: viz. That God without any Injustice might at First have created Man, not only with Design that he should never partake of the Joys of Heaven, but also that he should undergo Death. Now it is most Evident, that What God might Justly have done Absolutely or Unconditionally,

VII.
Death, which
was the Punis-
ment for break-
ing the first Co-
venant, in what
sense it may be
called Eternal.

Part I.
Chap. 2.

Chief Regard to
the Positive Com-
mand, Not to eat
of the forbidden
Fruit, & for what
Reason.

Part I. ditionally, the Same he might Justly do Conditionally, or with respect to the Sin of *Adam* in eating the Forbidden Fruit. Whence it most evidently follows, that God might most Justly, and that Only for the foresaid Sin of *Adam*, exclude All his Posterity as well as *Adam* himself from the Joys of Heaven, and also might Decree them as well as him to undergo Bodily Death. But the Case is quite different in respect of Eternal Death, as thereby is meant, not only the Separation of the Soul from the Body, but also the Eternal Torments of Hell. For that God should decree, that for the foresaid Sin of *Adam* alone, All his Posterity should become liable to the Everlasting Torments of Hell, is altogether disagreeable both to Reason and Scripture, and What therefore may well be pronounced altogether Inconsistent with the Divine Justice as well as Goodness.

VIII.

Eternal Life was expressly promised than a tacit or implicit Covenant of Eternal Life, i.e. that as a Reward of God did expressly promise the Joys and Glory of Heaven Keeping the first Covenant, most probably to be Believ'd.

4^{ly}. That the Covenant I am speaking of, was more than a tacit or implicit Covenant of Eternal Life, i.e. that as a Reward of God did expressly promise the Joys and Glory of Heaven Keeping the first Covenant, most probably to be Believ'd. That the Holy Scripture do's not plainly assert it, yet there are several weighty Arguments which induce us to Believe it. For such a Promise was the greatest Incitement that could be given for punctually keeping the said Covenant; and it can't be reasonably suppos'd, that the Exceeding great Love, which God had for Man in his Integrity, would permit him to let That be Unknown to *Adam*, the Desire of which, when Known, would be the greatest Motive to induce *Adam* punctually to observe the said Covenant, and so to attain that End, to which God created and design'd him. Besides Reason teaches us, that the Conditions of any Covenant ought to be clear and express, so as Rightly and Fully to be understood by both Parties Covenanting. Wherefore, unless God did clearly and expressly promise Eternal Life to *Adam* before the Fall, there was no Covenant of Eternal Life before the Fall, which is contrary to the Judgment and Doctrin of the Catholick Church.

IX.

Our first Parents were endued with before the Fall, that *Adam* and *Eve* being already made in

in the Integrity or Perfection of Human Nature, were moreover *endued with the Divine Spirit*; whereby as by a Principle of the Divine Nature, their Natural Faculties, otherwise altogether Unsufficient to such a purpose, were *rais'd up* to the Ability of attaining that Heavenly Bliss, which God had design'd for and promis'd to them, and whereof the Bliss of the Earthly Paradise is deservedly thought to have been as it were a Type or Representation. But now to what end should our First Parents have been *endu'd with the Divine Spirit*, unless they had been *assur'd* by a *Promise expressly made* them by God, that they should attain Heavenly Bliss, if so be they would but *make due Use* of the *Assistance* of the Divine Spirit, to raise themselves up to the Attainment of the said Heavenly Bliss?

Part I.
Chap. 2.

the Grace of the
Holy Spirit, in order to attain E-
ternal Life.

6ly. It is worth observing, that the Covenant I am speaking of, may very fitly be call'd the *First Covenant before the Fall* may Rightly be called the First Covenant of Grace. of *Grace*: The *First*, because it was Before any other Divine Covenant: A *Covenant of Grace*, because it was made with Man out of the *neer Grace* or *Favour of God*; and by Virtue of this Alone, God did *actually vouchsafe Adam and Eve* before the Fall the *Grace* or Supernatural Aid of his Holy Spirit here on Earth, and did *purpose to vouchsafe* them *Eternal Life* and *Glory* in Heaven. This Covenant is wont to be call'd by some Writers *The Covenant of Works*, to distinguish it from the *Gospel*; but such a Name or Distinction is very improper, and apt to give Persons a wrong Notion of this and the *Gospel-Covenant*; or at least of the true Difference between them, as will be shewn in Chapter 4. §. 4, 5, &c.

Lastly it is to be observ'd, and that in the most special manner, forasmuch as the contrary Opinion is that *Fundamental* or *First Mistake*, from which arise many Others, and that not of small Concern. It is therefore to be well observ'd, that the First Covenant made with *Adam* in his State of Integrity, by his Sin in eating the Forbidden Fruit, became altogether *Null and Void*, not only in respect to *Himself*, but also to *all his Posterity*; so that now *all the Children of Adam*,

xi.

The first Covenant quite annul'd and made void by the first Sin.

Part I. consider'd only as *Such*, are *Children of Death*, i. e. are wholly excluded from all Promise of Eternal Life, and are subjected to the necessity of Dying without any Hope of a Resurrection. This is no other Doctrin than what is plainly taught in several Places of the New Testament, especially in Chap. 5. to the Romans. Hence it was the Receiv'd Doctrin of the Catholick Church, as well Before as After *Pecagius*; and whoever taught the Contrary, was esteem'd an *Heretick*.

This is sufficient to my Purpose to have spoken of the *first Covenant of Grace*. I proceed next to speak of the *second Covenant of Grace or the Gospel*.

C H A P. III.

Of the Second Covenant of Grace or Eternal Life, which God made with Man presently after the Fall, and is wont to be peculiarly call'd the Gospel.

I.
The first Covenant being null'd **T**HO' Man by his First Sin had forfeited God's special Grace and Favour, yet God had not thereby by the first Sin, by forfeited his Right of Dominion over Man. Wherefore the Law of Nature remain'd *A-fore* as the *Law of Nature* was before any Divine *Convenant*, so the First Covenant ceasing or being made Null and Void by the first Sin, the Law of Nature

Alone remain'd *Obligatory* to Man. And thereby Man now *Fals* was oblig'd (not to an * Entire Obedience, as in his State of Integrity, this being now become Impossible for him to perform, but) to such an Obedience, as was *really suitable* to the Abilities *still left him*, and which therefore might be perform'd by the *bare Abilities* of *Fals* Nature.

II.
Man by his Fall Whereas then Man, by the most perfect Obedience was quite excluded from all Promise of Eternal Life, and subjected to the Necessity of Dying without any Hope of Ever Rising again.

* See this further prov'd Chap. 6. §. 26. of this Part I.

less

less can Fals Man merit Heaven or Eternal Life, by the utmost Obedience he can now perform, according to or by virtue of the Law of Nature. Wherefore since by eating of the Forbidden Fruit the first Covenant ceas'd, on the Observation of which was founded All the Right Man had to Eternal Life; and not only so, but also according to the Tenor of the said First Covenant, and for a Punishment of Breaking it, Man now Fals was subjected to the Necessity of Dying; and since by virtue of the Law of Nature, tho' observ'd with the most perfect Obedience, Fals Man can't anew obtain Freedom from Death, much less Right to Eternal Life: It hence follows, that Man consider'd barely in his Fals State, not only was wholly excluded from All Promise of Eternal Life, but also was laid under a Necessity of Dying without any Hope of Rising again.

Such was the truly miserable Condition of Fals Man, when God, who of his free and infinite Goodness at first created him out of Nothing, did of his free and infinite Mercy (as St Paul speaks Ephes. 2. 10.) anew created him in Christ Jesus unto Good Works, and so to Eternal Life, as a Gracious Reward of his Good Works or Holy Life, i. e. did enter into a New Covenant of Eternal Life with Man, thro' the Mediation and Redemption of our Lord Jesus Christ.

III.
Whereupon God
of his Mercy was
pleas'd to make
with Man a New
Covenant of Eter-
nal Life.

Indeed St Paul expresly affirms that *Adam was the Type or Figure of him that was to come*, i. e. Christ, Rom. 5. 14. who therefore by the same Apostle is expresly styl'd *the last Adam*, 1 Cor. 15. 45. Now in what respect *Adam* was thus a *Type of Christ*, may be gather'd from other Passages in the Writings of the same Apostle. For in 1 Cor. 15. 22. are these Words, *As in Adam All dy, even so in Christ shall All be made alive*, i. e. As according to the First Covenant, for the Sin of *Adam only*, both he and all his Posterity were put under a Necessity of Dying; So according to the Second Covenant, for the Righteousness of *Christ only*, both Christ himself has been already freed, and all Mankind shall be freed, from the perpetual Dominion of Death by means of the Resurrection. Further we read

IV.
In what Sense
Adam is call'd a
Type of Christ.

Part I.

Chap. 3.

thus Rom. 5.18,19. *As by the Offence of One, Judgment came upon All Men to Condemnation; even so by the Righteousness of One, the Free-gift came upon All Men unto Justification of Life.* For as by One Man's Disobedience, Many were made Sinners; so by the Obedience of One, shall Many be made Righteous, that is, as according to the First Covenant, for One or the *Alone* Sin of Adam, All Mankind were by the Divine Judgment condemn'd to Death; so according to the Second Covenant, for the *Alone* Righteousness of Christ, namely his Obedience even unto the Death of the Cross, shall All Mankind of the meer Grace or Favour of God be so far justify'd, as that they shall not only be freed from the perpetual Dominion of Death, but also become Anew capable of enjoying that Free-gift of God, Eternal Life. For as according to the First Covenant, for the Disobedience of Adam *Alone*, Many, i. e. All his Posterity, but Enoch, Elias, (and some Few others, if there be Any others) were made Sinners, i. e. altho' by the Sin of Adam, they did not really and properly Sin themselves, yet they were dealt with as Sinners, so far as to be subjected to Death; so according to the Second Covenant, for the Obedience of Christ *Alone*, Many, namely All the truly Faithfull, (i. e. who not only believe the Gospel, but also sincerely and with all their strength perform the Conditions therein requir'd) shall be made Righteous, i. e. altho' by the Righteousness of Christ they themselves do not become really, properly, and strictly or perfectly, and absolutely Righteous, yet they shall in the Last Judgment be dealt with as if they were absolutely or in all respects Righteous and so shall be admitted into the Kingdom or Joys of Heaven.

v.

The Second Covenant of Grace fully remedy'd All the Evils deriv'd between Adam as the Type, and Christ as the Anti-type. from Adam, in respect of the Life to Come, but not in respect of this present Life, and why so. From the forecited Passages of St Paul it is Very clear, wherein consists the Analogy or Likeness between By the way also it may be observ'd, What Accuracy St Paul uses in the Choice of his Words, that to the Analogy of the Things might also answer the Antithesis of the Words. From the whole it may be easily gather'd,

ther'd, that Mankind suffer'd no Damage as to the Life to Come by the *first Adam*, which is Not repair'd or fully made Good by the *second Adam*: I say, in respect to the *Life to Come*, because it is not to be deny'd, that it has seem'd Good to the Divine Wisdom, that the Second Covenant should not afford Remedy for all the *Evils* brought on us by *Adam*, in respect either of the *Temporal* or *Spiritual* State of this present *Life*. Whence it is, that in respect of the *Temporal* State of this present *Life*, Good Men as well as Bad are equally liable to Pain, Sicknes, and even Death it self; and in respect of the *Spiritual* State of this *Life*, that the Best of Men are not freed from those Natural Defects, which are Commonly, but not properly, (as has been shewn Chap. 1. §. 5.) call'd *Sins of Infirmitie*. It may well be thought, that the Wisdom of God was willing, that these *Ails* whether *Corporal* or *Spiritual* should in some measure remain even in the Best of Men, as long as they are here on Earth, that they might serve as *Brands* set on Human Nature, and perpetual Monuments of the First Sin, whereby Man might be admonish'd to be Always mindful of that Original State of Integrity, from which he fell; and so might behave himself more Humbly, and more Earnestly desire that *most perfect Holiness* as well as *Happiness*, which is reserv'd for him in Heaven, as a Reward of his performing the Conditions requir'd by the New or Second Covenant. As to the State of the *Life to come*, not only All the Evils brought by *Adam* on his Posterity in respect thereof were Fully remedy'd or remov'd by the Second Covenant in Christ; but also (as St Paul expressly asserts Rom. 5. 15.) *MUCH MORE* the Grace of God, and the Gift by Grace, which is by one Man *Jesus Christ*, has abounded unto Many; as shall be shewn in the End of the next Chapter, wherein I shall proceed to speak next of the true Difference between the two Covenants of Eternal Life.

C H A P. IV.

*Of the true Difference between the two Covenants
of Eternal Life, or between the First Covenant of
Grace, and the Second call'd the Gospel.*

I.

The Introduction.

IN treating on this Subject, I shall begin with such things, as the two Covenants of Eternal Life are commonly thought to differ in, but really do not differ. Wherefore,

II.

*The Covenant before the Fall, as well as That present-
ly after the Fall, was a Co-
ovenant of Eternal Life, and so to a Co-
ovenant of Grace.*

1. Since the Covenant before the Fall, as well as That made presently after the Fall, was a Covenant of *Eternal Life*; and since Eternal Life is so transcendent a Reward, that it infinitely exceeds the Merits of the most perfect Obedience that can be perform'd by any Creature, and therefore can't properly or of strict Right be due to the most perfect Obedience, and consequently may truly be call'd the *Free-gift of God* to Man, in respect of his State of Integrity as well as of his Fall State: hence it follows, that the *First* as well as *Second* Covenant of Eternal Life may properly and deservedly be call'd a *Covenant of Grace*; and that in this respect the one *differs not* from the other, but as to the *different Degree of Grace*, or so far forth as the Second Covenant is *more Gracious*, or has *more of Grace* or Favour in it, than the First, as shall be further taken notice of as we go on.

III.

Both Covenants agree, in that Good works were or are requir'd in Both, as a Condition to attain Eternal Life.

2. As according to the First Covenant of Grace, Man was bound with all the Strength or Abilities of his Nature then Perfect, and withal assist'd with the Divine Aid of the Holy Spirit, to perform *Good WORKS*, as the *Condition without which* was *Not to be obtain'd* Eternal Life in the State of Integrity: So in like manner according to the Second Covenant of Grace, Man is bound with all the Strength of his Fall Nature, but assist'd with the Divine Aid of the Holy Spirit, to perform *Good WORKS*, as the *Condition without which* is *Not to be obtain'd* Eternal Life, even in this his Fall State.

Hence

Hence it appears that Those speak *Improperly* and *Unwearily*, who distinguish the Covenant before the Fall from That made presently after the Fall, by calling the Former *The Covenant of Works*, and the Latter *The Covenant of Grace*. For it appears from what has been said, that *Really* and in an *Analogous* or like manner, *Each* Covenant is a Covenant of *Works* as well as *Grace*. Each is to be esteem'd a Covenant of *Grace*, because in Each is promis'd on *God's part* *Eternal Life*, which is the *Free-gift of God*. And Each is to be esteem'd a Covenant of *Works*, because in Each are requir'd to be perform'd on *Man's part* *Good Works*, as the *Condition without which is not to be obtain'd the promised Reward of Eternal Life*.

Now this *Improper Way of Speaking or Distinction* just afore mention'd, seems to have taken its Rise from a Wrong Understanding of two Particulars, viz. the *Works* which St Paul all along excludes from Justification, and the *Law of Works* mention'd by him, Rom.

3. 27. For

By the *Works* which St Paul excludes from Justification, those Writers, who call the Covenant before the Fall, the Covenant of *Works*, understand Works of *All Sorts*, even Such as are perform'd by the *Grace of the Gospel it self*, and so by the Supernatural Aid of the Holy Spirit. For they suppose *Faln Man* to be justify'd by *Faith Alone*, i.e. as separated from Works, or at least as consider'd *precisively* (as the School-men speak) from Works; and they seem to make the Difference of the two Covenants I am speaking of, to consist in This: viz. that according to the Covenant made in the State of *Integrity*, Man was to be justify'd by *Works Alone*, or separably from Faith: whereas on the contrary now in his *Faln State*, Man is to be justify'd by *Faith Alone*, i.e. at least consider'd *precisively* from Works; which, to speak more Plainly and Fully, is this, that in *Justification* now under the Faln State of Man *Faith Alone* is consider'd, and *Not Works*. But Both Parts of the foremention'd Opinion are Disagreeable to Truth. For

Hence the Covenant before the Fall is improperly call'd by some the Covenant of *Works*, to distinguish it from the other Covenant or the *Grace*, spel.

v.
whence arose this
improper Distin-
ction, viz.

VI.
First, from a
Wrong Understand-
ing of the works,
which St Paul ex-
cludes from Ju-
stification.

Part I. As to the First Part of this Opinion, viz. that Man
Chap. 4. in his State of Integrity was to be justify'd by *Works*

VII.

Alone, or separately from *Faith*, This may Well be

The first part of esteem'd directly Contrary to what St Paul says, Hebr.
this Error prov'd false, forasmuch 11. 6. Without *Faith* it is impossible to please him: for
as *Faith* was Necessary to *Justification* in Man's State of Integrity. Now
Common Reason will teach, that this holds True in

respect of Man in his *Unlaps'd* as well as *Laps'd* State; and therefore that *Faith* was altogether Necessary to the *Justification* of Man, even in his *Unlaps'd* State as well as now in his *Laps'd*. Besides Eternal Life being the Free-gift of God, and so to be given by him on *What Conditions* he pleas'd; hence it follows, that tho' Man by the bare Light of *Natural Reason* might discover, that there is a God, and that he is a Rewarder of them that diligently seek him: yet the bare Light of *Natural Reason* was Not sufficient to enable Man of Himself to discover, that God would give *Eternal Life* as a Reward to such as should diligently seek him; much less *What were the Conditions on which God would give Eternal Life*. This was to be Known only by *Revelation*, or by God's acquainting Man, that he was Graciously pleas'd to give him *Eternal Life* on such and such *Conditions*. So that besides the *Acts of Faith*, whereby Man believes there is a God, and that he is a Rewarder of them that diligently seek him; there were other *Acts of Faith* requisite to Man even in his State of Integrity, in order to his *Justification* or attaining *Eternal Life*, viz. that he should believe that God was Truth or could not Lie, and consequently that he would make Good his Promise of giving *Eternal Life* to such as perform'd the *Conditions* requir'd by him to that End.

VIII.

The Difference between the Righteousness of Nature, and the Righteousness of Faith. The Righteousness of Nature is That, which One can perform being taught of himself Only, without any Means of *Revelation* to instruct him *What he is to do*; as also without any *Supernatural Assistance* or

or Grace of the Holy Spirit to Enable him to Do the same; so that the whole Praise of such a Righteousness (if it deserves any Praise) redounds to Man himself. However it is certain, that by the Righteousness of Nature as being *Very imperfect*, No one can merit or lay claim to Eternal Life as Due to him. For which Reason St Paul excludes the Righteousness of Nature from justifying the *Very Heathen*, as oft as he speaks of the Gentiles consider'd as without the Grace of the Gospel, or only in their State of Fals Nature. The Righteousness of Faith is That, which a Man is excited to perform by some *Gracious Call* of God, or *Revelation* made to him, and which he is enabled to perform by the *Supernatural Assistance* of the Holy Spirit, so that This sort of Righteousness is primarily and chiefly to be refer'd to God as the Author of it. Such is the Righteousness of Faith or of the Gospel; and such also would have been the Righteousness of *Adam* himself, if so be he had continued in his State of Integrity. For it was by *Faith* that *Adam* embraced the *Revelation* and *Promise* of Eternal Life, which God of his meer Grace or Favour made to him before his Fall, and which *Revelation* and *Promise* were in themselves sufficient to have most strongly excited him to a firm Obedience, and not to have finn'd by Eating of the Forbidden Fruit.

Having shewn that according to the Covenant before the Fall, Man in his Unlapsed State was to have been justify'd, not by *Works alone* or without *Faith*, but that also *Faith* was Then altogether necessary to Man's Salvation: I should next proceed to shew that the other part of the abovemention'd Opinion is likewise False, viz. that according to the *Gospel Covenant* Fals Man is to be justify'd by *Faith alone*, or consider'd at least *precisely* from *Works*. But This will more properly be done in the Second Part of this Work, where *Faith* and *Works*, as Terms or Conditions requir'd by the *Gospel* to Salvation, will Professedly and Fully be treated of, in Chap. 7th and 8th.

IX.

The second Part
of the first Error
likewise False, &
where more fully
prov'd so.

Part I.

Chap. 4.

x.

The Second Error arising from a wrong Understanding of the Law of Works proved False.

Having hitherto spoken of the *Inpropriety* of the Distinction made use of by Those, who call the Covenant before the Fall, the *Covenant of Works*, so far forth as it took its Rise from a wrong Understanding of the *Works*, which St Paul excludes from Justification: I go on here to speak next of the said *Improper Distinction*, so far forth as it took its Rise from a wrong Understanding of the *Law of Works* mention'd by St Paul, Rom. 3. 27. where are these Words: *Where then is Boasting? It is excluded. By what Law? Of Works? No, but by the Law of Faith.* By the *Law of Works* here mention'd the foresaid Divines or Writers understand a *Covenant of Works*, i. e. according to their Notion, a certain Original Law, which was given to our First Parents in their State of Integrity, and which requir'd of them the most perfect and absolute Virtue, or Conformity to the Eternal Law, which by the Utmost Power of Human Nature in its Integrity, and assisted with Supernatural Gifts could be perform'd by them, with the Promise of Immortality, if they did perform such a perfect Obedience; and with the Threat of Eternal Death, if they did even in the least Degree fall short of such an Obedience. These Divines further suppose that this Law holds Obligatory even now after the Fall, and will so do to the very End of the World, and consequently that it do's still oblige all Adam's Posterity, till they are releas'd from the Bond of its Obligation by Faith in Jesus Christ our Redeemer. Now that this their Notion concerning a *Covenant of Works* or *Original Law* is contrary both to right Reason and the Holy Scripture, is sufficiently evident from What I have already said Chap. 1, and 2. For it has been there observ'd, that before the Fall Man had no other Law to obey, than the *Law of Nature* with the Addition of some Few, at most but three positive Commands. It has been there observ'd, that the Threat of Death, and consequently the Promise of *Eternal Life*, had a peculiar Regard to the Command of *Not eating the Forbidden Fruit*; not to Every or any small Defect of Entire Obedience in other respects, as far as appears from

from Scripture. Lastly it has been there observ'd, that altho' Man in his *State of Perfection* was oblig'd to a *perfect Obedience*, as practicable by him; yet by the Fall the *First Covenant* being broke and so made *altogether Void*, and Man's *Nature* being *Weaken'd* and *Deprav'd*, hereupon Man's Obligation to *perfect Obedience* ceas'd as being *impracticable* by him, and accordingly Man *after the Fall Never was under any Law*, which requir'd of him absolutely *perfect Obedience* under the Peril of Damnation, as the foresaid Divines falsely suppose. Indeed their Opinion is so absurd, that *one Part* of it utterly *destroys* the other. For the *Affirmers* thereof *Own*, that according to *their own suppos'd Covenant of Works*, *All Mankind* by the first Sin of *Adam* were *utterly excluded from all Promise of an Immortal Life*: and yet by asserting that *Mankind is still under the said Covenant*, they do in effect necessarily *Affert* that *Mankind is still under the Promise of Immortal Life to be attain'd on some Condition*. But to be *altogether excluded from all Promise of Immortal Life*, and to be *under a Covenant or Promise of Immortal Life attainable on some Condition*, are two Propositions quite *Contradictory* One to the Other, which therefore can't at the *same time* be affirm'd of the *same Man*.

3. Having thus consider'd those Particulars, wherein the *two Covenants of Eternal Life* do *really Agree*, altho' they are wrongly imagin'd by Some *Not to agree*, I proceed now to those Particulars, wherein they *really do Disagree*. The first Difference of these two Covenants consists in this, that the *First Covenant* was made by God with Man, *without any Mediator or Redeemer*; whereas the *Second Covenant* was made, *not without the intervening Mediation and Redemption of our Lord Jesus Christ*. The Reason whereof is this: Tho' Man in his *State of Integrity could do Nothing*, which could of *Debt or meer Justice render him worthy of so transcendent a Reward as Eternal Life*; yet he had not hitherto *committed any Sin*, which might *justly render him altogether unworthy of Eternal Life*. Hence it

XI.
The Covenant before the Fall differs from the Second or Gospel Covenant, inasmuch as the First was made without a Mediator or Redeemer, which was necessary or requisite to the other or Gospel Covenant.

Part I. came to pass, that if it so pleased the infinite Goodness of God on his Part, there was Nothing that binder'd on the Part of Man during his State of Integrity, but God might of his Bounty vouchsafe unto him the Gift of Eternal Life, under any Condition that was not inconsistent with his Divine Wisdom and Holiness. And consequently there was no Need of a Mediator to the making of the Covenant of Eternal Life between God and Man in his Integrity. But the Case was very different after the Fall. God indeed did still continue to have a Good Will even for Fals Man as his Creature; but Fals Man, as being now become *Guilty of Sin*, had thereby render'd himself *Unworthy*, so much as to receive that transcendent Pledge of the Divine Good Will, namely the Gift of Eternal Life, tho' given him Freely. The *Divine Goodness* was willing that Man should not by his Fall be wholly depriv'd of that Glory that was Once design'd for him, and therefore was ready to pardon Man's Sin, and make a New Covenant with him: but the *Divine Justice* would not permit any New Covenant to be made with Fals Man, nor his Sin to be pardon'd, without *Satisfaction* being made, both for the *Sin already committed*, and also for *all other Sins* that should hereafter be committed by Mankind. Now Man himself being No ways able to make such a Satisfaction himself, hence there became *Need of a Mediator and Redeemer*, even Christ, who was *God* as well as *Man*, and as Such by the Shedding of his most precious Blood in due time *made full Satisfaction* to the Divine Justice, not only for the First Sin of our First Parents, but also for All the Sins of All Mankind in general.

XII.
The First Covenant differs from the Gospel Covenant, in that the first made no Allowance for Repentance, which the second or Gospel Covenant do's.

4. And this, as it were unaware, brings me to another Remarkable Difference between the two Covenants I am speaking of, which is expressly taken Notice of by St Paul, Rom.5.16. *Not as it was by One that sinn'd, so is the Free-gift.* For the Judgment was by (or for) one Offence unto Condemnation, but the Free-gift is of Many Offences unto Justification, i. e. according to the First Covenant Man was condemn'd to Death only for One

One Sin, without any Room left for Repentance; where as according to the Second Covenant, Every Man may not only be absolv'd from that Original Sin, but also from All other his own Sins, how Many or Great soever, upon his true Repentance, and may be justify'd unto Eternal Life; on which Account we may well cry out with St Paul, O the Depth of the Riches both of the Wisdom and Knowledge of God! Rom. 11. 33. And on the same Account it must be Granted, that altho' the First as well as Second Covenant may properly and deservedly be call'd a Covenant of Grace, viz. inasmuch as Eternal Life out of the meer Grace of God was promis'd to the Observation of the First Covenant, as well as it is promis'd to the Observation of the Second; yet the Second is a much more Gracious Covenant, not only for the Reason already mention'd, but for several other Reasons, as for the Continuance of the Good Will of God the Father, tho' offend'd toward Fals Man; for the Inestimable Love of God the Son, in undertaking and performing the Work of our Redempion, &c.

5. The third and last Difference, which I shall here mention, between the said two Covenants is this, that the First Covenant being broken, and so made Null and Void, there was Room left for a New and more Gracious Covenant; whereas the Second Covenant being founded in the Blood of Christ, is so Full of Grace or Favour, that there is no Room left for a Third. At least it is evident from Scripture, that no other Covenant is to be expected, but that the Second or Evangelical Covenant is to continue to the World's End, and that in the Last Judgment God will judge the Secrets of Men by Jesus Christ according to the Gospel, as St Paul affirms Rom. 2. 16. And thus I have observ'd what I judge requisite to give the Reader a true Notion as to the real Difference between the two Covenants of Eternal Life.

It will be of Use here to subjoin, On what Different Account One and the Same Divine Institution, (whether it be That before the Fall, or That immediately

XIII.
 A third Difference
 is, that after the
 Violation and Null-
 ing the first Cove-
 nant there was
 Room left for a
 Second, whereas
 the Second or Go-
 spel Covenant is
 to endure to the
 world's End.

XIV.
 The same Di-
 vine Institution,
 why call'd some-
 times a law,

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sometimes a *Covenant*; or the
Difference be-
tween a *Law*
and *Covenant*.

diateley after the Fall, otherwise call'd the *Gospel Institution*, or lastly the *Mosaical*,) is sometimes call'd a *Law*, sometimes a *Covenant*. It is then to be known, that a *Divine Law* do's properly and strictly denote one or more *Divine Precepts* in what manner soever made known to Man: whereas a *Divine Covenant* properly and strictly denotes *Some* one or more *Promises*; whereby God has been Graciously pleas'd to *Oblige* or *Bind* himself to Man. Hence it is, that such Divine Precepts as are known to Man by the Light of Nature Only, are only call'd the *Law of Nature*, never the *Covenant of Nature*, because God saw fit *Not expressly to annex any Promises* to the Observation of the Law of Nature. On the other hand, *That Promise* made to *Noah* by God, that he would never destroy the World again by a Flood of Water, is only call'd a *Covenant*, never a *Law*, because that Promise was made to Noah *absolutely*, or *without any Condition or Law* added thereto. Whereas every Divine Institution, which contains not only *Precepts*, but also *Promises* annexed to the said *Precepts*, (of which Sort is the Institution before the Fall, as also both the *Evangelical* and *Mosaical since the Fall*) is therefore wont promiscuously to be call'd sometimes a *Law*, sometimes a *Covenant*, viz. a *Law* in respect of the *Precepts* therein contain'd, a *Covenant* in respect of the *Promises* therein contain'd.

C H A P. V.

*Of the State of the Gospel from the Fall of Adam
to the Giving of the Law of Moses.*

I.
*The Gospel Coven-
nant was of Force
unto Justification,
from its being
first made present-
ly after the Fall.*

I Have observ'd in Chap. 2, and 3. that the *Covenant* before the Fall being *broken*, and so according to the Tenor thereof *annull'd*, by the Eating of the For-
bidden Fruit, God of his meer and infinite Mercy was pleas'd to make a *New Covenant* with Man thro' the Blood of Christ our Mediator and Redeemer, which *Covenant* is usually distinguish'd by the peculiar Name

of

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of the *Gospel*. This Covenant, as it was made with *Adam* the Common Father of All Mankind, so do's belong to *All his Posterity*, or the Universal Race of Mankind. Whereof may well be understood that Argument of St Paul, *Is he the God of the Jews only?* *Is he not of the Gentiles also?* Yes, of the Gentiles also: *Seeing it is one God, who shall justify the Circumcision by Faith, and Uncircumcision thro' Faith.* For the *Gospel* Covenant was actually of Force from the very first Making thereof, or presently after the Fall, thro' all succeeding Ages. So that it is by the *Gospel Covenant*, that All holy Men that liv'd before Christ, as well as Such as live after Christ, shall be justify'd or attain Eternal Life.

But altho' the *Gospel Covenant* was thus actually of Force unto Justification, from the Time it was first made, or presently after the Fall; yet it seem'd good to the Divine Wisdom, *not at the First to reveal the whole Gospel Dispensation*, but thro' the several Ages of the World, either more obscurely to intimate, or more plainly to make known, the several Parts of the *Gospel Dispensation*, until That *Fulness of Time* was come, appointed by God for the *Full Promulgation* of the *Gospel* by Christ and his Apostles.

As to the Age between the Fall and the Giving of the Law of Moses, there are in Scripture but few indeed Particulars relating to the *Gospel reveal'd* during that Interval, but then they are Such as are of the highest Importance.

The first Revelation relating to the *Gospel* made in the Age aforemention'd, is That recorded Gen. 3. 15. viz. that the *Seed of the Woman* should bruise the *Serpent's head*, i.e. that Christ should overthrow the Power of the Devil, or as St John expresses it, that the *Son of God* should be manifested to destroy the Works of the Devil. 1 Joh. 3. 8.

In this Very first Prophecy Two things were reveal'd to *Adam*, viz. 1st, That there should at a Certain time come One, by Whom the World should be redeem'd, and all Holy Men justify'd. 2^{ly}, that this Re-

II.
The *Gospel Dispensation reveal'd only by Degrees.*

III.
Of the Revelations relating to the *Gospel* made between the Fall, and giving of the *Law of Moses.*

IV.
Revelation 1st of the *Seed of the Woman.*

V.
The Two parts of the first Revelation, viz. the Re-deemer

Part I. deemer of the World should be the *Seed of the Woman Only.*

VI.

First, that there should be a *Redeemer of the World.* As to the first Branch of this Revelation, viz. that there should come One who should redeem the World &c. it is Not to be doubted but that This was the Faith of the Patriarchs, and consequently that They hop'd for Eternal Salvation, on the same Condition We Christians do now, viz. thro' *Faith in the Woman's Seed*, i.e. Christ. We meet with a Remarkable and Clear Evidence of This in Hebr. 11.7. where *Noah* is said to have become *Heir of the Righteousness which is by Faith.* For there is no Righteousness available to Eternal Life, (of which it is plain from the first Verse of the said Chapter, that the Inspir'd Writer is there speaking,) but the *Righteousness which is by Faith in Jesus Christ.* So that whereas it is said that *Noah* was the *Heir of this same Faith*, it thence follows that the said *Righteousness by Faith* was deriv'd to *Noah* from his *Ancestors*, i.e. the Antediluvian Patriarchs. And it is not Reasonably to be doubted, but that a Man of such extraordinary Piety as *Noah*, took due or the greatest Care to transmit the *same Righteousness by Faith* down to his Posterity, or the Patriarchs after the Flood.

VII.

Second, that he should be the *Seed of the Woman Only.*

Proceed we to the other Branch or part of the first Revelation, wherein it was foretold that the Redeemer of the World should be the *Seed of the Woman Only.* The Meaning whereof is, that as to his *Flesh* or Human Nature he should have no Father, but by a Supernatural, Divine, and altogether Miraculous way should take to him Human Nature out of the Substance of his *Mother Only.*

VIII.

Sacrifices first instituted by God, and by them prefigur'd Christ's Death.

As by that Expression used in the first Prophecy, viz. the *Seed of the Woman*, was intimated the Manner of Christ's Incarnation; so by the *Sacrifices* made use of, and as is most highly Reasonable to believe, appointed by God himself, presently after the Fall, was prefigur'd the *Death of Christ*, until he should appear in the *End of the World*, to put away (or destroy the Effect of) *Sin* by the *Sacrifice of himself Once*, as Hebr. 9.26. The *Sacrifice offer'd by Abel*, and accepted by God, is expressly

preſly recorded Gen. 4. 4. and Hebr. 11. 4. But it is not reasonably to be doubted, but that the two Brothers, *Cain* and *Abel*, had been taught this Rite of Divine Worship by their *Father*, and consequently that Sacrifices had been offer'd by *Adam* himſelf in a due and pious manner, even before any Son of his was born. Indeed it is not to be look'd on as a frivolous or groundless Conjecture, that the *Coats*, which God is ſaid to have made for *Adam* and *Eve* of *Skins*, were made of the *Skins of those Beasts*, which *Adam* offer'd as *Expiatory Sacrifices* for the First Sin of Him and his Wife, in Eating of the Forbidden Fruit, preſently after their Fall, and by the *Special Command of God*. For ſince the Forgiveness of Sin altogether depends on the meer Favour of God, it hence follows, that like-ways the *Manner* of obtaining Forgiveness, muſt altogether depend on the *Will*, and confequently on the *Appointment of God*. Further, whereas there is no intrinſick or natural Value in the Blood of any Beast for to take away or expiate any Sin, and therefore it is altogether *impoſſible* (as St Paul affirms Hebr. 10. 4.) for the *Blood of Bulls and of Goats to take away Sin*, namely on account of its Own natural Value; hence it follows that Human Reason by the bare Light of Nature, (whereby it is enabled to diſcover only the *Natural Analogy* or *Respect* of things) could by no means find out and teach Man, that the Rite of ſuch Sacrificing to expiate Sin would be accepted by God, forasmuch as ſuch Sacrifices of Beasts or the like have no *Natural Analogy* or *Tendency* to gain anew the *Favour* of God when once *Offended*. On the other hand bare Reason would rather have admoniſh'd, that God eats not the *Flesh of Bulls*, nor drinks the *Blood of Goats*; and therefore there was no Reason, why God, as an *Expiation* for the Sin of any Man, ſhould accept of a *Bullock out of his House*, or *He-goat out of his Folds*; especially forasmuch as every *Beast of the Field is God's*, and the *Cattle on a thouſand Hills*, and laſtly, the Whole *World is his*, and *All that therein is*, as Psal. 50. 9—13. Wherefore ſince it is altogether Reason-

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Chap. 5.

able to suppose, that the Rite of appeasing God by Sacrifices was *not first dictated* by bare *Natural Reason*, it necessarily follows, that the said Rite must Owe its Rise to the *Divine Appointment*, forasmuch as there is no other third Principle, from which it might arise. Now it seem'd good to the Divine Wisdom to appoint such *Bloody Sacrifices* of Beasts, as being the most proper *Types* to prefigure, from the Fall or Beginning of the Christian State or Church thro' all succeeding Ages, That great and *Bloody Sacrifice* of *Christ himself*, which according to the Covenant made presently after the Fall, was to be offer'd at the *End of the World*, and Whose Blood was of *inestimable Value*, and consequently of *Value* enough and *More than enough*, to take away or *expiate Sins*, as Hebr. 9. 26. and 10. 4. or as St John speaks Chap. 1. of his Gospel v. 29. to *take away the Sins of the World*, i. e. of All Mankind. From what has been said of the first Institution of Sacrifices, it is obvious to infer, that the *Death of Christ*, as a Propitiation for the Sins of All Mankind, was *Not unknown to the Patriarchs* or Such as liv'd between the Fall, and the Giving of the Law of Moses.

IX.
The last Judgment reveal'd to or rather was actually reveal'd to them, No one can reasonably doubt, that duly weighs that Remarkable

Prophecy of Enoch mention'd by St Jude in his Epistle v. 14, and 15. *Enoch; the seventh from Adam, prophesy'd of (or rather, to) these, saying, Behold the Lord comes with ten thousands of his Saints, to execute Judgment upon All, and to convince All that are Ungodly among them, of all their Ungodly Deeds which they have committed, and of all their hard Speeches which ungodly Sinners have spoken against him.* Whence it appears probable, that it was reveal'd to the Patriarchs, not only in general, that God has appointed a Day, wherein he will judge the World in Righteousness, (as Acts 17. 31.) but also peculiarly that God has appointed the said Judgment to be made (as St Paul expresses it in the same Verse last cited) by *That Man whom he has Ordain'd*, viz. by the *Seed of the Woman* promis'd presently

sently after the Fall, that is, Christ. Why is it Credible, that the *very Judge* as well as future *Judgment* was reveal'd to the Patriarchs; One Reason is this, because in the foresaid Prophecy of *Enoch* it is said, that *the LORD shall come with ten thousands of his Saints*, by which Name of *Lord* is properly denoted in the Holy Scriptures, especially in the New Testament, the *God-Man Jesus Christ*, as may be prov'd from several Places. It will be sufficient to mention here that Remarkable place to the purpose, *Acts 2. 36. God has remade that same Jesus, whom ye have crucified, both Lord and Christ.*

Now the Revelation of the Last Judgment do's necessarily presuppose, or at least include, the Revelation also of the *Resurrection*. Indeed God seems not only to have forewarn'd Such as liv'd before the Flood of a Future Judgment, by the Prophet *Enoch* as long as he continu'd on Earth, but also to have sufficiently notify'd to them, by the *Translation* of the said Prophet, that there is a *Future State*, wherein the *Bodies* as well as *Souls* of the Godly should be made Happy, and consequently the *Body* as well as *Souls* of the Ungodly should be punish'd or tormented. Now in order to this, the *Resurrection of the Body* was necessary; whence the *Translation* of *Enoch* is justly look'd upon to be as it were a *Type*, or *Specimen* and *Prelude* of the Resurrection. Moreover it is acknowledg'd that *Job* liv'd sometime between the Fall and the Giving of the Law of *Moses*. And it appears from his own Words, Chap. 19 v. 25, 26, 27. that Each of these, viz. the *Resurrection*, *Future Judgment* and *Judge* were well enough known to him. Now it is most reasonable to suppose, that these Particulars became known to him, no other way than by Tradition, deriv'd down primarily from *Adam*, and after him from *Enoch* to *Noah*, and from *Noah* to the Patriarchs after the Flood, and so at length to *Job* himself.

The foremention'd several Particulars relating to the Gospel-State being Already reveal'd, God go's on to reveal to *Abraham*, that in his *Seed* should all the Na-

X.
The Resurrection of the Body Not unknown in this Age.

Part I.
Chap. 5.

tions of the Earth be blessed, Gen. 12. 3. In this Promise there are two Parts, viz. One, that in some certain Person All the Nations of the Earth should be blessed; the Other, that this certain Person should be the Seed of Abraham, or descended from him: The first Part was no other than a *Repetition*, and a sort of *Explanation* of the Promise long Afore made to *Adam* concerning the Seed of the Woman. The second Part is that, in respect whereof the Promise then made to *Abraham* went Farther than any Promise or Revelation made Afore, and so was a *New Revelation*. It was Not without the greatest Reason, that God did at One and the Same time thus expressly and plainly declare to *Abraham*, not only that the promis'd Seed of the Woman should be born of his Seed or One descended from him, but also that in the Same his Seed should All the Nations of the Earth be blessed. For hereby God design'd to teach the Posterity of *Abraham*, that altho' he was pleas'd to honour the Family of *Abraham* before All others with the Birth of the promis'd Seed, yet the Blessing of the promis'd Seed should belong not only to the Family or Posterity of *Abraham*, but according to the Promise made of Old to *Adam*, to All the Posterity of *Adam*, that is, to All the Nations of the Earth. Such was the most Graciously Provident Care of God, from the very First to keep the Jews from that grand Error concerning the Salvation of the Gentiles, which nevertheless thro' their obstinate Unbelief they at last Generally fell into.

XII.

It is further reveal'd to *Jacob*, Birth of Christ, God afterwards renew'd to *Isaac*, Gen. 26. 4. and again to *Jacob*, Gen. 28. 14. To whom it was also reveal'd at length, Gen. 49. 10. that the Shiloh what Time; also that the Gentiles or Christ should descend from the Tribe of *Judah*; as well as Jews and that not long after his Birth or Coming, the Scepter should depart from *Judah*, &c. which was accordingly fulfill'd by the Power of Life and Death being taken from the Jewish Sanhedrin or Chief Council before the Death of Christ, (as appears from John 18. 31.) as also that unto him should be the Gathering of the People; which

which may be understood, not only of the People's Coming to Christ in great Multitudes from all Parts, as is mention'd Matt. 4. 24, 25. but also of the Conversion, not only of many Jews, but also of more Gentiles, by the Preaching of the Apostles after Christ's Ascension.

I have now gone thro' the Divine Revelations relating to the Gospel, and made between the Fall and the Giving of the Law of Moses. Whence it appears, that the State of the Gospel, in respect of the said Age, was not so Imperfect as to the Knowledge of the Gospel Dispensation, as seems to be Commonly thought. For it appears from what has been said, that Such as liv'd in the said Age, did not only Believe in General, that *Eternal Salvation is not to be obtain'd, but by Faith or thro' the Grace of God in the promis'd Seed of the Woman or Christ;* but also that the *Creed of the said Patriarchs* was made up more Particularly of the *Chief Articles,* which makes up Now-adays our *Creed,* changing only what is to be chang'd in respect of the *different Time,* which was to *Come* in respect of Them, but is now *Past* in respect of Us. Namely the said Patriarchs did not only Believe in God the Maker of Heaven and Earth, but also in a Redeemer, who should in Time take Human Nature only of the Substance of his Mother, who should suffer Death for the Salvation of Mankind, who should Rise again, and be ordain'd the Lord and Judge of All Mankind redeem'd by Him; and consequently they Believ'd moreover the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.

I say, that from the Passages of Holy Scripture afore-cited it may be Reasonably inferr'd or is Evidently plain, that *Each* of the foremention'd, and so the *Chief Articles* of the *Christian Faith,* were in some degree reveal'd to the Patriarchs, as to the Things, tho' not as to their Circumstances. Reveal'd to the Patriarchs, viz. in respect to the Things themselves, tho' not in respect to all the Circumstances of the said Things, now more Clearly made Known to Us.

Hitherto I have spoken of the *Credenda* or *Creed* embrac'd by Such, as liv'd in the most Primitive State of Life in this

XIII.
The Creed or Articles of the Christian Faith embrac'd by the Patriarchs.

XIV.

The foresaid Articles reveal'd to the Patriarchs, as to the Things, tho' not as to their Circumstances.

XV.

The Law of Nature the Chief Rule of

Part I.

of the Gospel which I am speaking of. I proceed to speak of the *Agenda*, or that *Law* which was during

First Age, whence are drawn several Particulars relating to the *Salva-*
tion of the Patri-
archs and Others,
among the Gen-
tiles.

that Time the *Chief Rule* of Life, or by which Such as then liv'd, were to guide themselves as to the *main Conduct* of their Lives. Whereas then before the Fall, and while the *First Covenant* was yet in Force, the *Law of Perfect Nature* (having added thereto only three Positive Precepts mention'd Chap. 2. §. 5.) was the only Rule, whereby Man was bound in his State of Perfection to order his Life: So after the Fall, and after that the *Second* or Gospel Covenant began to be in Force, the *Law of Fals Nature* (having added thereto some more Positive Precepts,) was the only Rule, whereby Man was bound to order his Life, during this first Age of the Gospel-state we are speaking of. Since then it has been Above (Chap. 1. §. 4.) shewn, that the *Law of Fals Nature* do's not oblige Fals Man to an absolutely Perfect Obedience, and consequently that no truly *Natural Infirmit* is truly a *Sin* in respect of the *Law of Nature*; hence it follows, that during the First State of the Gospel we are speaking of, there being no other Law then in Force but the *Law of Fals Nature*, Men were *oblig'd by no Law* to an *absolutely Perfect Obedience*; or which is the same, that such a Degree of Obedience as being altogether *impossible* to be perform'd, was *not requir'd* by any Precept of any Law then in Force, *much less was exacted* under the Pain of *Eternal Damnation*. Moreover every Degree of Obedience or Righteousness which is *even possible* to be perform'd, tho' it be indeed *requir'd* by the *Law of Nature*, yet according to the Gospel Covenant it is *not requir'd strictly and precisely* under the Pain of *Eternal Damnation*, as shall be fully shewn in Chap. 12. of the second Part of this Work. I go on to observe here, that the Grace of the Gospel, in respect of Salvation or Justification, was *altogether the Same*, from the *very Beginning* of the Gospel Covenant, as it was after the *Full Promulgation* of the said Covenant. Whence it follows, that; altho' the Patriarchs shall be *judg'd chiefly by the Law of Nature*, yet to them be longs

longs also the Grace of the Gospel; and therefore they shall not, for any Unavoidable Defect of Righteousness, nor yet for every or a small Defect, tho' Avoidable, be shut out from Heaven, much less be cast into Hell-torments. This deserves to be taken the more Notice of, because hence we may infer, that the Condition of Such, as either before or after the Giving of the Law of Moses never enjoy'd the Light of Divine Revelation, is Not so very Unhappy, and altogether Miserable unto Eternity, as some Divines have not stuck to assert, for Want chiefly of a Right Opinion of the Divine Mercy and Justice. For since such Gentiles were or are under only the Guidance of the Law of Nature, and yet were or are under the Grace, tho' not under the Light of the Gospel; hence it follows (as has been Afore observ'd Chap. 1. §. 2, and 5.) that the said Gentiles shall be judg'd only by the Law of Fals Nature, and so shall by no means be Damn'd for their Natural Infirmities as being Unavoidable, forasmuch as These have not in them the true Nature of Sin according to the Law of Fals Nature; nor yet shall they be Damn'd for every even Avoidable lesser Defect of Righteousness, forasmuch as thereto the Grace of the Gospel has no where denounced Damnation as its Punishment. It remains therefore, that neither the Patriarchs or Such as liv'd before the Law of Moses, nor Any other since among the Gentiles, that have not had any Divine Revelation made to them, shall be excluded Heaven, much less tormented in Hell, for any other Cause than for Sins properly so call'd against the Law of Fals Nature, and also against the Grace of the Gospel, that is, for Greater Crimes, and those Wilfully persisted in and Unrepented of. And thus the Mercy and Justice of God do wonderfully agree together, and as the Psalmist expresses it in a like Case, as it were Kiss each other, Psal. 85. 10.

I observ'd Afore, in the Beginning of the foregoing Section, that some Positive Precepts were added to the Law of Nature, during this First Age, which I proceed now to speak of Particularly. Of this Sort then

XVI.
Of the Positive
Precepts given in
this First Age.

were

Part I.
Chap. 5.

were the Precepts given to *Noah* presently after the Flood, viz. One, *Not to eat Blood*; the Other, *To put to death Murderers*, Gen. 9.4—6. A third Precept was that of *Circumcision*, which as it was given to *Abraham*, so had respect only to *Abraham's Family and Posterity*. Whereas the two former Precepts, as they were given to *Noah*, so without doubt have respect to *All Mankind*, forasmuch as All Mankind since the Flood are the *Descendents of Noah*. Lastly, to the three foremention'd Positive Precepts may well be added as a fourth, the Precept concerning *Sacrifices*, which, altho' it be not expressly mention'd by *Moses*, yet was given by *God* to *Adam* presently after the Fall, as is most highly Reasonable to Believe, according to what has been Afore observ'd §. 8. of this Chapter.

XVII. The Jewish Doctors are wont to reckon besides *Seven positive Precepts*, which they call the *Precepts of Noah*, as they are call'd by *the Sons of Noah*. Of these they say the six first were the Jews.

Given to *Adam* and his Sons, and the seventh to *Noah*. They will have the first to be *against Idolatry*; the second *against profaning the Name of God*; the third *against Murder*; the fourth *against Uncleanness*; the fifth *against Theft or any Rapin and Injury*; the sixth for *Due and Right Administration of Justice*; the seventh *against destroying the Species of any Living Creature*, or as some expound it, *against eating Flesh with the Blood thereof*. These are what the Jews call the *Seven Precepts of Noah*, and which they esteem to be *positive Ones* or expressly given by *God himself*, whereas All, but the Last, may rather be esteem'd the bare *Dictates of Natural Reason*. Such of the Gentiles as oblig'd themselves to the Observance of these seven Precepts, were esteem'd by the Jews as *Proselytes of the lower Rank*, (whom they call'd *Proselytes of the Gate*,) altho' they did not submit to *Circumcision*, and the other Rites and Ceremonies of the Law of *Moses*. And altho' some of the Jews did deny Salvation to such Proselytes, as appears from *Acts 15.1.* yet others had a more Favourable and Right Opinion of them, and readily Believ'd that such *Pious Persons among the Gentiles* should

should be sav'd as well as *Themselves*. Whence by the way the Reader may observe, that not only such Christians but also Jewish Doctors, as were or are of a more sound Judgment, embrace and maintain the same Opinion concerning the *Justification and Salvation of the Gentiles*, as is here laid down as the True one.

I have now sufficiently shewn, *What was the State of the Gospel*, during its *First Age* between the Fall and the Giving of the Law of Moses; of which Law I am next in Order to speak.

XVIII.
The Close.

C H A P. VI.

Of the Law of Moses.

THO' by the Fall of *Adam* the Natural Light of Reason was render'd less Bright than it was Afore, yet it still continu'd so Clear, as that by the Right use thereof Men might *distinguish Good from Evil*, *Things Honest from Dishonest*, and the like. For which Reason God saw fit to give no other Law to the First Inhabitants of the World, but to let the Law of Nature or Dictates of Reason be still unto them the Common and General Rule of Life. But in Progress of Time, and by the Progres of Sin, the Natural Light of Reason became so Clouded by Sin, that many things that were *Sinful*, were esteem'd *Not Sinful*, and *Very heinous Sins* were at most counted but *Small Ones*. Hence God having chosen the *Israelites* for his Peculiar People, gave them a *Law written on two Tables of Stone*, that it might be as it were an *Interpretation* of the Law of Nature now so obscur'd by Sin, and so might explain and revive it; and that also by this Written Law, the *Knowledge of Sin*, and the *Punishment that attended Sinners*, might become much more *Clear and Perfect*. Such was the End of the *Law or Decalogue* written on the two Tables of Stone, and which is commonly call'd the *Moral Law*, forasmuch as it tends to the Right Ordering of Men's Manners, and Commands such things

I:
The Moral Law
given by God,
that it might ex-
plain the Law of
Nature now clouded
by Sin.

Part I.

Chap. 6.

as are in their own Nature Good, Righteous, and Godly; and so is of *perpetual Obligation*, as to the Right Ordering of Life.

II.
of the Ritual
Law.

But now the Same can't be said of the *Ritual Law* given likewise by God to the *Israelites*, but for a very different Reason, (as will be shewn §. 34, 35. of this Chapter, as also §. 12. of Chapter the seventh,) forasmuch as it enjoins only Rites and Ceremonies, which have *Not in themselves* any *Natural Goodness*, but are in their own Nature altogether *indifferent*, and so were instituted *only for a Time*, viz. as St Paul speaks Gal. 3. 19. *Until the Seed should come, to whom the Promise was made*, i. e. till the Time should come, when the Gospel should be Fully promulg'd or preach'd.

III.
The several
Names given to
the Law.

Both the Moral and Ritual Law is often comprehended under One, and that Various, Name. In respect of Mount *Sinai* in *Arabia*, at which it was given, it is sometimes styl'd the *Sinaitical Law*; in respect of the *Israelites*, the Chief Tribe of whom was *That of Judah* or the *Jews*, it is frequently call'd the *Jewish Law*; lastly, in respect of *Moses*, by whom it was deliver'd from God to the *Israelites*, it is most usually call'd the *Law of Moses*. And because the said Law contains not only Precepts, but also Promises expressly annexed to the Observation of the said Precepts, hence it is frequently styl'd the *Sinaitical, Jewish, or Mosaick Covenant*. Further it is call'd in the Holy Scripture the *First or Old Covenant*, and that in respect of the *Gospel*, which is therefore call'd in the Same Places the *Second or New Covenant*. On what account Each Covenant is distinguish'd by these Names, will be shewr. §. 38. of this Chapter.

IV. I rather observe here, that it is well to be Rememb'red, that altho' the *Law of Moses* is sometimes taken in a larger Sense, yet strictly and most properly speaking, it denotes only the *Law given at Sinai*; and so the *Mosaick Covenant* properly signifies no more than the *Covenant made at Mount Sinai*. Whence it plainly follows, that *Not All* contain'd in the *Writings of Moses himself* (much less in the other Books of the Old Testament)

The Law of Mo-
ses most properly
denotes the Law
given at Mt Sinai.

Of the Law of Moses.

43

Testament) do's properly belong to the *Mosaick Law* or *Covenant*.

Part I.
Chap. 6.

v.

All in Moses's
Writings belongs
not to the Mosaick
Law or Covenant.

To pass by Others, we have a very Remarkable Instance hereof in that Discourse of *Moses* contain'd in Chap. 29 and 30. of *Deuteronomy*, which may fitly be call'd the *Gospel of Moses*, forasmuch as what is contain'd therein, do's plainly belong to the *Gospel Covenant*, as may be prov'd by many Arguments. For

1. It is expressly said Deut. 29. 1. that *These are the Words of the Covenant, which the Lord commanded Moses to make with the Children of Israel in the Land of Moab, BESIDE the Covenant which he made with them in Horeb, or Sinai*. Whence it is Clear, that Such as understand this Text only of *Renewing* the Covenant made at *Horeb* or *Sinai*, do but trifl, and even contradict the plain Words of the Text. For the bare *Renewing* of the Covenant made at *Horeb* can in no Sense, or not without the greatest Absurdity, be said to be the *Making* of a Covenant *BESIDE That made at Horeb*.

VI.
Argument 1.

2. It is expressly said Deut. 29. 12, 13. that the Covenant then made was the *Same*, which God had confirm'd by Oath or sworn unto the Fathers of the Israelites, viz. *Abraham, Isaac and Jacob*. But now that this Covenant was no other than the *Gospel obscurely reveal'd*, appears from St Paul's Interpretation thereof, Gal. 3. 16, 17.

VII.
Arg. 2.

3. Some Words of this Covenant are cited by Saint Paul, as *Words of the Gospel Covenant*, which manifestly contain in them the *Righteousness which is of Faith*, or the *Gospel-righteousness*. Thus Rom. 10. 5, 6. *Moses describes the Righteousness which is of the Law, that the Man that do's these things, shall live by them. But the Righteousness which is of Faith, speaks on this wise, Say not in thy heart, Who shall ascend into Heaven &c.* It is manifest and so allow'd by All, that St Paul is here shewing the *Difference* between the *Law* and the *Gospel*. The Righteousness requir'd by the *Law* is mention'd verse 5. and describ'd by Words cited from Levit. 18. 5. The Righteousness requir'd by the *Gospel*

VIII.
Arg. 3.

Part I. is mention'd v. 6. and so on to v. 10 or 11. and this Righteousness is describ'd by Words cited from Deut. 30. 12, 13, 14. These Words are cited by St Paul, not all along Literally as they are in the Hebrew Bible, or at least as they were understood by the Jews, but according to the True Meaning intended therein by the Holy Ghost, i. e. according to their Gospel-meaning, or as they had regard to the Gospel here obscurely preach'd by Moses. Thus Deut. 30. 12. is cited thus in short by St Paul, Rom. 10. 6. *Say not in thy Heart, Who shall ascend into Heaven?* which the Apostle interprets thus of Christ; That is, *To bring Christ down from Above.* In like manner Deut. 30. 13. is cited Rom. 10. 7. in short, and not Literally, but according to the true or chief Intention of the Holy Spirit, thus: *Who shall descend into the Deep?* which the Apostle interprets likewise of Christ, thus: *That is, to bring up Christ from the Dead.* Lastly, Deut. 30. 14. is cited Literally in effect by the Apostle, Rom. 10. 8. *The Word is nigh thee, even in thy Mouth, and in thy Heart;* which likewise the Apostle interprets of the Gospel, thus: *That is, the Word of Faith, (or the Gospel) which we preach.* This is so Evident and Convincing a Proof in it self, that the Sermon or Discourse of Moses recorded Deut. 29, and 40. was no other than a Preaching of the Gospel in an Obscure manner and Proper to that Age, according to that Method, which the Wisdom of God saw fit to make use of, as to making Known the Gospel by Degrees, that whosoever will not be Convinced hereby of the Truth we are Asserting, will be Convinced by no Proof. And therefore I shall not stand to Add here several other Proofs, which might be Added, but shall content my self to refer the Reader, if he desires to see the other Proofs, to Bishop Bull's Treatise entitled *Harmonia Apostolica*, pag. 77, 78. of his Latin Works publish'd by Dr Grabe.

IX.

The Law of Moses may be consider'd Carnally or Spiritually; and first of the Spiritual Consideration.

From what has been said, it sufficiently or evidently appears, that All contain'd in the Writings of Moses do's not belong to the Law of Moses, properly taken or in contradistinction to the Gospel, and as it signifies no more

more than the *Law given or Covenant made at Mount Sinai or Horeb*, and that too only *Carnally or Literally understood*. For as the foremention'd Distinction between the Law of Moses *largely taken*, and the said Law *properly taken*, is of Great use for explaining several Texts of Scripture, otherwise difficult to be understood: So in order to the better and full Understanding of the said Texts, it is to be observ'd, that the Law of Moses, even *properly taken* only for the *Law given at Mount Sinai*, may be consider'd in a twofold Respect, viz. *Carnally* or only according to the *Letter or Literal Signification* of the Words, or else *Spiritually* or according to the *Meaning chiefly intended* by the *Holy Spirit*. In this last Respect it is, that the Law is said to have a *Shadow of Good things to Come*, Hebr. i. o. i. that is, the Law under the *Type* of Carnal or Earthly things, which was All that was promis'd according to the *Letter* of the Law, did also promise *Spiritual* and *Heavenly* things according to the *Intention of the Holy Spirit*, namely to Holy Men endued with the *Spirit of God*, and who did not content themselves with a bare outward Obedience to the Letter of the Law, but were also and chiefly Careful to exercise all *Inward* and *Spiritual* Righteousness. So that the Law, consider'd in this Respect, was no other than the *Gospel itself obscurely made Known under Types*; and so to the Law, consider'd in this Respect, did belong all the Promises of the Gospel, namely both of *assisting* and *forgiving Grace*.

The Law of Moses is *Carnally* consider'd, when it is consider'd, *not* according to the *Spiritual Meaning and Chief Divine Intention* thereof, but *only* according to the *Carnal and Secondary End* thereof expressed by the *Letter* of the Law, that is, as it was an Institution of the *Jewish Policy or Government*, and so adapted to *Carnal People* for their *Carnal or Earthly Good*; and consequently the Precepts as well as Promises whereof were only *Carnal* or *External*, viz. the *Precepts* did require only a *Carnal*, i. e. Outward and Bodily Obedience, and the *Promises* did contain only *Carnal*, i. e. Outward

x.
In what Sense
the Law is Car-
nally consider'd.

Part I. Outward or Bodily and Temporal *Happiness*. Whence it is manifest that the Law of *Moses*, consider'd in this Respect, is altogether different from the *Gospel*; and consequently that the *Gospel-promises*, relating to Spiritual and Heavenly Blessings, do no ways belong to the most perfect Observation of the Law of *Moses* Carnally consider'd.

XI.
St Paul's Arguments against the Law are drawn from the Various Defects of the Law Carnally consider'd.

These Particulars being observ'd and remember'd, it will be Easy to perceive Clearly the true Scope of St Paul's Disputing against the Law in his Epistles to the Romans and Galatians. For whenever St Paul disputes against the Law, he do's so as it is Carnally consider'd, and so plainly opposite to the *Gospel*. Hence St Paul draws his Arguments from the Various Defects of the Law Carnally consider'd, viz. from its Defect of Grace both Afflicting and Forgiving. For

XII.
First, of the Defect of Forgiving Grace, or the Remission of Sins.

1. The Law Carnally consider'd, as it was opposite to the *Gospel*, so it was Defective of the *Forgiving Grace* of the *Gospel*, or the *Forgiveness of Sins*, properly and truly so call'd. On this is founded all St Paul's Disputation from Rom. 1. 18. to Chap. 3. 20. For having there shewn, that All, Jews as well as Gentiles, were Guilty of Sins properly so call'd, he at length concludes, *Therefore by the Deeds of the Law there shall no Flesh be justify'd in his sight*; namely for this Reason which he presently adds, *For by the Law is the Knowledge of Sin*, i. e. by the Law as contradistinguish'd to the *Gospel*, or only Carnally consider'd, we come Only to Know what is Sinful, we are not enabled to attain thereby the *Forgiveness of Sin*, viz. true and perfect Forgiveness. The same Sort of Argument St Paul makes use of Gal. 3. 10. where he pronounces *As many as are of the Works of the Law*, i. e. Such as seek for Justification, and consequently for the Remission of Sins by the Observance of the Law, viz only Carnally consider'd, to be under the Curse, which he there adds; from which they could not be Releas'd by the Law, but only by Christ who was made a Curse for them that were under the Law, and so redeem'd them from the Curse of the Law, Gal. 10. 13.

The Law did
grant Pardon of
some Sins, as to
this Life, and the
Civil Government.

It is to be observ'd, that the Force of the Apostle's Argument lies in this, that the Law consider'd *Carnally*, or as distinct from and opposite to the *Gospel*, could not give true or perfect Forgiveness of Sins. 'Tis true that the Law even in this respect did grant some Sort of *Pardon*, viz. an External, Civil, and Temporary Pardon, which had respect only to the Civil Government of the Jews, and this Life, as a Pardon granted by Our King to a Malefactor has. For the Sacrifices, appointed to be slain for any Sin, did free the Sinner only from suffering *Bodily Death*, the Punishment thereof *deserv'd by the Offender* or Sinner being *transferr'd* on the *Beast sacrificed*. These Sacrifices did not afford Forgiveness of Sin as to the *Life to come*, there being *No mention*, much less *Promise*, of such Forgiveness as is join'd to Eternal Life, made any where in the Law, consider'd Carnally or only according to the Letter.

The same Sort of Argument the same Apostle plainly makes use of in Hebr. 9. where speaking of the Sacrifices prescrib'd by the Law, he asserts that they *could Not make him that did the Service Perfect*, v. 9. that is, could Not free him from the *Inward and Eternal Guilt of Sin* in the sight of God, or at the last Judgment; but that they only *sanctified to the Purifying of the Flesh*, v. 13. that is, they freed him that the Sacrifice was offer'd for, from Outward Punishment or Bodily Death. On the same Account it is, that the same inspir'd Writer asserts in effect, that *Perfection was not by the Levitical Priesthood*, Hebr. 7. 11. that is, that Perfection was not to be hop'd for from the Sacrifices offer'd by the Levitical Priests. And v. 19. of the same Chapter he expressly asserts, that the *Law made nothing Perfect*; and again Hebr. 10. 1. that the *Law could never with its Sacrifices make the Comers thereunto Perfect*. In which places by *Perfection* the Apostle chiefly understands *Perfect*, i. e. Full Absolution, and that for Ever, from All Sins, the Greatest as well as Least. Which Sort of Absolution he all along denies to be Attainable by the Law Carnally consider'd.

The Law did
not grant perfect
Remission of Sins.

Part I.

Chap. 6.

xv.

Wherefore by
the Law no One
can be justify'd.

From these and the like Premises the Apostle infers that Conclusion aforemention'd, viz. that *by the Works of the Law shall no Flesh* (neither Jew nor Gentile) *be justified in his sight.* Which Words, *In his*, viz. God's *sight*, are added Emphatically; forasmuch as to the Law consider'd Carnally did belong a Certain Justification, viz. in the *Civil or Human Judicatures* of the Jews, and which was Available to Temporal Happiness. But the strictest Observation of the Law consider'd Carnally could not avail to Justification in the *Divine Judicature*, or so as to attain the Kingdom of Heaven. Hence the Apostle infers further, that it was Necessary both for Jews and Gentiles to betake themselves to another and more Gracious Covenant, viz. that founded in the Blood of Christ, and wherein not only Temporal but even *Eternal Redemption and Salvation*, (as Hebr. 9. 12. and 5. 9.) that is, the most Full and Perfect Remission of All, even the Greatest Sins, together with the Gift of Eternal Life, is promis'd to All, who thro' Faith in Christ truly repent of their Sins, and lead Holy Lives. Namely in the foremention'd Conclusion, Rom. 3. 20. *Therefore by the Deeds of the Law shall no Flesh be justify'd &c.* St Paul preffles on the Gentiles as well as Jews what he elsewhere Earnestly admonishes the Jews of, viz. Acts 13. 38, 39. *Be it Known therefore unto you, Men and Brethren, that thro' this Man (viz. Christ) is preach'd unto you the FORGIVENESS of Sins, even Spiritual and Eternal, or Perfect Forgivenes, which the Law could not give you; and by Him All that believe are justify'd from All things, even Idolatry, Murder, Adultery, and other most heinous Sins, from which ye could not be justify'd by the Law of Moses, not so much as Carnally or as to this Life, there being no Sacrifices allow'd by the Law for the Expiation of the foremention'd Sins even as to this Life, but the Idolater, Murderer, Adulterer, &c. being to be put to Death without any Reprieve. And this may suffice as to the Defect of the Law, in respect of Forgiving Grace, or the Forgivenes of Sins.*

The Law Carnal-
ly consider'd was
deficient of assist-
ing Grace.

2. The Law, consider'd Carnally or in Contradistinction to the Gospel, was defective of *Affisting* as well as *Forgiving Grace*. For as the Legal Covenant granted no full and perfect *Forgiveness* to Sins past, so neither did it give sufficient *Help* to avoid Sin for the Future. St Paul often and largely makes use of this Argument against the Law. Thus Rom. 8. 3. *What it was impossible for the Law to do, in that it was WEAK*, i. e. did not give sufficient Strength, thro' the Flesh, i. e. to subdue the strong Corrupt Affections of the Flesh, that has God done by the Gospel, viz. God sending his own Son in the likeness of sinful Flesh, i. e. who took on him our Flesh or Nature, but without Sin, and for to be a Sacrifice for Sin, condemn'd Sin in the Flesh, i. e. put Sin as it were to Death, and so destroy'd the Power of it, in the Flesh or Body of our Blessed Saviour, in which he bare our Sins on the Cross. By which Crucifixion and Death Christ has not only procur'd Full and Perfect Pardon for All Sins past, if truly Repented of, but also Grace sufficient to enable us to withstand and overcome the Sinful Lusts of the Flesh for the Future; so as that the Righteousness, viz. Spiritual and Inward as well as Carnal and Outward Righteousness of the Law might be fulfill'd in us, v. 4. The same Argument is used again Hebr. 7. 18. *For there is verily a Disannulling of the Commandment (or Law) going before*, i. e. relating to the Levitical Priesthood, and given before the Words spoken by David, viz. *Thou art a Priest for Ever after the Order of Melchisedec*, v. 17. The Disannulling of the said Mosaick Law being for the Weakness, i. e. Incapacity thereof to give us Strength to live Righteously, and the Unprofitableness hereof, viz. to obtain Perfect Remission of Sins, the other Defect of the Law afore spoken of. The same Argument the same Apostle makes use of more plainly and fully Hebr. 8. 7, &c. in relation to the Whole Mosaick Covenant. For in v. 7. St Paul in effect affirms, that the First (as it is there call'd) i. e. the *Mosaick Covenant* was *Not blameless*; and therefore that there was Need of a *Second Covenant* or the *Gospel*. What was

Part I. the Faultiness of the Mosaick Covenant, he shews v. 9.
 Chap. 6. from *Jeremy*, viz. because they, viz. the Jews continu'd not in that Covenant. By which Words is to be in reason understood, that the Cause of the Jews not continuing in that Covenant was not Wholly owing to the Faultiness of the Jews themselves, but also to *Some Faultiness even of that Covenant it self*. For otherwise What need was there for taking away that Covenant, and making a new One, if there had been no Fault in that Covenant, but only in the Jews. The Faultiness therefore of the Covenant was this, that it was *Defective of proper Means to make and enable the Jews to continue in or keep it as they ought*; that is, is was *Defective of assisting Grace*. This Deficiency is likewise set forth by St Paul in Rom. 7. v. 5. to the End of the said Chapter, as may be seen by Reading my Paraphrase on the said Chapter.

XVII.
Affisting Grace
twofold, Outward and Inward.

Now St Paul's Disputations against Justification by the Law being chiefly founded on the Consideration of the Law's Deficiency in this Point, it will be Worth while to speak more particularly and fully of the Matter. It is then to be observ'd, that *Affisting Grace* is twofold, *External* and *Internal*. By *external affisting Grace* is meant the Promises of *Eternal Life*. By *internal affisting Grace* is meant the Inward Assistance of the *Holy Spirit*: Both which was wanting to the Law Car-nally consider'd.

XVIII.
The Law defective as to Out-ward affisting Grace or the Pro-mise of Eternal Life.

That the Law thus consider'd was defective as to *external affisting Grace*, or has *no where the Promise of Eternal Life made in it*, is what St Paul takes notice of, and urges against the Law in several places. Thus Rom. 4. 13 — 16. he exprefly afferts, that the *Promise of the Inheritance* there refer'd to, which is chiefly to be understand of inheriting *Eternal Life* or Heaven, was made to Abraham and his Seed, *not thro' the Law*, but *thro' the Righteousness of Faith or Gospel*. And this he proves by two Arguments, viz. 1st. Because if *they which be of the Law, be Heirs, — then the Promise made to Abraham long before the Law was given, is made of no Effect*. And 2^{ly}. Because it was requisite the

the Promise should be of Faith and Grace, to the End the Promise might be sure to All the Seed, not to that only which is of the Law, but to that also which is of the Faith of Abraham, i. e. not only to the Jews, to whom Alone the Law of Moses was given, but also to the Gentiles. St Paul speaks more fully and so more clearly of this Matter Gal. 3. Where v. 18. he teaches, that the *Inheritance*, viz. of Eternal Life, is by no means thro' the Law, but thro' the Promise which God made long before the Law, as v. 17. that is, thro' the Gospel. So that the Law, consider'd Carnally or in opposition to the Gospel, was never design'd by God for a Law or Covenant of Eternal Life, as being altogether needless, there being Such a Covenant made long afore the Law. The Apostle then proceeds to answer an Objection which was obvious to be made, viz. *Wherfore then serves the Law?* Of which Somewhat has been already said in Sect. the first of this Chapter, and more will be said §. 34, 36, 37. The Apostle go's on v. 21. to answer another Objection, viz. *Is the Law then against the Promises of God?* To which he replies, *God forbid: for if there had been a Law given which could have given Life, verily Righteousness should have been by the Law.* Where it is manifest, that these two Expressions, *If there had been a Law given which could have given Life*, and, *If the Inheritance be of the Law*, are used by St Paul as Equivalent; and therefore to give Life v. 21. is the Same as to give the Inheritance v. 18. which Inheritance must therefore be That of Eternal Life. So that from this whole Passage it appears, that St Paul do's no less than twice assert therein, that the Law could not give Eternal Life, which is the Same as to assert in other Words, that the Law was not a Law or Covenant of Eternal Life: to the same Purpose belongs All that follows in the same Chapter, as the Reader may fully see by reading my Paraphrase on the said last Part of the Chapter. I proceed to observe here, that to what has been afore cited on this Head out of the Epistles to the Romans and Galatians, is exactly agreeable, What we read Hebr. 7. 19. For

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the Law made nothing Perfect, but the Bringing in of which a better Hope did; by the which we draw nigh unto God; i. e. the Law can give neither perfect Remission of Sins past, nor yet Strength sufficient to enable us to forsake Sin for the Future; but the Gospel, which may fitly be styl'd the Bringing in of a better Hope, do's give Both the foremention'd Blessings; so that thereby we are enabled to *draw nigh unto God*, that is, to obey his Commands, and imitate his Divine Holiness, and so to become Acceptable to and Beloved by him; whereupon he graciously forgives us All our Sins, and withal confers upon us Eternal Life, and so we *draw nigh to him* in the highest Sense. This Excellency of the Gospel above the Law is more plainly and even expressly mention'd Hebr. 8.6. where it is styl'd a *Better Covenant* than the Legal one, because *it is establish'd on Better Promises.*

XIX.

The Law defec-
tive as to Inward
Assisting Grace or
the Assistance or
Gift of the Holy
Spirit.

It remains to speak of the other Defect of Assisting Grace which was in the Law, viz. of the *Inward Assisting Grace* or *Assistance and Gift of the Holy Spirit*. Of this principal Defect of the Law St Paul often speaks. For in this respect it is, that he calls the Ministration of the *Law* no other than the Ministration of the *Letter*, forasmuch as it was *a merely external Ministration*, not only made up of External and Carnal Precepts or Rites, but also void altogether of any *inward Energy or Efficacy*. Thus St Paul explains himself more fully v. 7. where he says of the Law, that it was the *Ministration of Death written and engraven in Stones* only, and so merely Externally propos'd, not being accompany'd with any Efficacy of the Holy Spirit, which might reach to and work on the *Inward Man*. On the contrary St Paul calls the Gospel the *Ministration of the Spirit* v. 6. forasmuch as its Precepts are in their own Nature *Spiritual*, and also and chiefly are by the powerful Working of the Holy Spirit *inwardly written and engrav'd in the Hearts of Men*. For when St Paul Styles the Gospel the *Ministration of the Spirit*, he do's so, not only in respect of the Nature of the Doctrin of the Gospel, (as Many think,) but also in respect of the Efficacy of the Holy Spirit, which

which inseparably accompanies the Gospel, as is evident from v. 3. of the same Chapter; where St Paul speaking of the Gospel embraced by the *Corinthians* thro' his Ministry, says, that it was *the Epistle of Christ, written not with Ink, but with the Spirit of the Living God; not on Tables of Stone, but in fleshly Tables of the Heart.* Which latter Words manifestly refer to the Difference between the Ministraton of the Law and the Gospel, as consisting chiefly herein, that the Law was given only *Outwardly*, and *writ in Tables*, whereas the Gospel was also *Inwardly* administer'd, and written in the *very Hearts of Men*, by the *Spirit of the Living God.* To the same purpose belongs Rom. 8. 2. where St Paul, speaking of the Law in Opposition to the Gospel, calls the Gospel *the Law of the Spirit of Life in Christ Jesus.* For that the *Spirit of Life* or Quickning *Spirit* do's not here refer to the Nature of the Gospel it self, as it consists of Spiritual Precepts, and which reach to the *Spirit of Man*, (which is the sense some put on the Words,) is manifest from hence, viz. that the *Spirit* here mention'd is said to be, not in the *Gospel-law it self*, but in *Christ Jesus*, namely as in the Head, and deriv'd from Him unto the Church his Body. And the Gospel is here call'd the *Law of the Spirit*, because the Holy Spirit is promis'd in the Gospel, and his Grace do's inseparably accompany the Belief of the Gospel. Moreover that Men are *freed from the Law of Sin and Death*, not by the bare Doctrin of the Gospel receiv'd, but by the *Spirit of Christ*, what must be Acknowledg'd by All, that will not run into the grand Error of *Pelagius.* What has been already said, is further prov'd and clear'd by Gal. 3. 14. where to the *Curse of the Law* mention'd v. 13. St Paul opposes the *Blessing of Abraham*, and explains that Blessing by the *Promise of the Spirit*, i. e. of giving the *Spirit.* So that the Promise of giving the Holy *Spirit* is that Grand Privilege of the Gospel Covenant, wherein consists its Great Excellency above the Law. To crown All, I shall add the remarkable Testimony of St John Chap. 1. 17. of his Gospel: *The Law was given by*

Part I. by Moses, but Grace and Truth came by Jesus Christ.
 Chap. 6. Where it is manifest that St John opposes the Law to the Gospel, and so denies Grace and Truth to belong to the Law in Opposition to the Gospel. But as Truth is here oppos'd to the Shadows or Types of the Law, so by Grace is here chiefly meant that plentiful Effusion of the Holy Spirit on Christians, which was Unknown to them that were under the State of the Law.

xx.

In what Sense it may be said, that Eternal Life was promis'd in the Law.

It has been sufficiently shewn, that the Whole Mosaick Law, Moral as well as Ritual, taken in its most proper Sense for the Law or Covenant made at Mount Sinai, and consider'd only Carnally or Literally, or which is the Same, in Contradistinction to the Gospel, was deficient both as to forgiving and assisting Grace. But if the Law of Moses be taken in a less proper or so large a Sense, as not only to denote the Writings of Moses, but also all the other Books of the Old Testament, in which Sense it is frequently taken: Then, or in this Sense it may be granted, that there are in the Law or the Old Testament some not obscure Revelations of a Future Life; altho' even in this Sense a Clear and express Promise of Eternal Life is scarcely, or rather not to be found. But these Revelations of Eternal Life, whatever they be, properly belong to the Gospel Covenant, first made with Adam, afterwards renew'd with Abraham; not to the Mosaick Law or Covenant properly so call'd, and given or made at Mount Sinai. 'Tis true that the Earthly Promises made to the Observation of the Law of Moses, were design'd to be Signs or Tokens of those Good things which belong'd to the Gospel, and that these Good and Evangelical Things or Promises were intended by God himself to be comprehended under the Earthly Promises contain'd in the Law. 'Tis also true, that in the Law there are some general Promises or Such as are made in general Terms, under which Eternal Life, not only may be, but was comprehended according to the Intention of God. Of this Sort is, *I will be their God, &c.* and the like. But this is not sufficient to say, that Eternal Life was promised in the Mosaick Covenant. For first all Promises

annex

next to any Covenant ought to be *clear* and *express*, as to be *Easy* to be understood by Both Parties Co-enanting, which can't be said of Promises only *Typical* and *General*. Secondly, Eternal Life as set forth by Types, and comprehended under General terms, was not given to the *External* Righteousness exacted by the letter of the Law, but to that *Internal* or *Spiritual* and *vangelical* Purity and Piety, whereof the other Outward Righteousness was only a Shadow. For as under the Temporal Good things promis'd in the Law were comprehended or typify'd Eternal Good things; so the bodily Religion prescrib'd by the Law was a Shadow or Type of the Spiritual Righteousness, which should be more clearly reveal'd in the Gospel.

What has been said concerning the Promise of *Eternal Life*, may Easily be accommodated to the Promise of the *Holy Spirit*. For it is evident that this Promise no where to be found in the Law properly so call'd. In what Sense the *Holy Spirit* may be said to be promis'd in the Law. In other Books of the Old Testament, as *Psalms*, *Prophets*, &c. which sometimes go under the name of the Law or the Old Testament more largely taken, we frequently read both of God's promising his Holy Spirit, and Men's obtaining it. Nay in the *Writings of Moses*, no' not in the very *Mosaick Covenant*, we find a sufficiently clear Promise of God's giving the Grace of the Holy Spirit to the Israelites, as Deut. 30. 6. *The Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thy Heart, &c.* For that such a Circumcision of the Heart, as prepares Men to *love God with all their Hearts*, can't be wrought without the powerful Working of the Holy spirit, is acknowledg'd by All that are not *Pelagians*. But then this Spiritual Circumcision of the Heart did relate to the *Gospel-righteousness*, which lying under the Cover of External Rites and Ceremonies, first *Moses* himself, and after him other Prophets, did as it were point at with a Finger. For the Righteousness of Faith, which was manifested in the *Gospel*, was Afore and of old witnessed by the *Law and the Prophets*, as St *Paul* expressly affirms Rom. 3. 21.

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XXII.

In what Sense
Many that liv'd
under the Law,
may be said to
have been truly
Pious.

From what has been said, it is by the way to be observed, that altho' there is in the Law no Promise of Eternal Life or of the Holy Spirit; yet it do's by no means thence follow, that All that liv'd under the Law, liv'd and dy'd like so many Brutes, as being Void of all Grace of the Holy Spirit in this Life, and of all Hope of Glory in the Life to come. On the contrary there

were all along under the Law some truly Good Men, who being led by the Holy Spirit, contented not themselves with performing only an Outward Righteousness, and hoping only for Outward Blessings, but sincerely and with their whole Strength exercised Inward and Spiritual Righteousness; and for the sake thereof cheerfully underwent oftentimes the greatest Temporal Evils, *not accepting Deliverance, that they might obtain a better Resurrection*, Hebr. 11. 35. But then these Men, tho' they were truly Pious *under the Law*, yet were not truly Pious *by the Means or Efficacy of the Law*, consider'd Literally or Carnally and as it was opposite to the Gospel, but by the Means of the Law, consider'd Spiritually or as it was no other than the Gospel typically and obscurely reveal'd. This evidently appears from Hebr. 11. where v. 24. Moses himself is said by *Faith*, i. e. thro' the Efficacy of the Grace of the Gospel to have *refus'd to be call'd the Son of Pharaoh's Daughter*; and also v. 26. by the same *Faith* he is said to have *esteem'd the Reproach* (N.B.) of *CHRIST* greater *Riches than the Treasures of Egypt*, and that because he had *Respect unto the Recompence of the Reward*, namely which was even Then promis'd by Christ, and afterwards more clearly reveal'd in the Gospel. In like manner the Rest of the Holy Persons there mention'd are said v. 33. *thro' Faith to have wrought Righteousness, and obtain'd the Promises*.

XXIII.

The Usefulness of
what has been a-
forelaid concern-
ing the Defect of
the Law.

I have insisted the longer on shewing and proving the *Weakness*, of the Law, or its *Deficiency* as to *for-giving and assisting Grace*, when consider'd only *Literally or Carnally* and in *Contradistinction to the Gospel*; forasmuch as a Right Understanding hereof is Absolutely necessary to a Right Understanding, not only of

St Paul's

St Paul's Epistles, but of most other Parts of the New Testament, and so of the Gospel Covenant.

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To the same End will further conduce, what I shall proceed to speak of next concerning the Law. Which shall be to consider, and shew the Falseness of that Opinion, that the *Law of Moses*, as it was given to the Jews, was a *Law of most perfect Obedience*, or that it did oblige All to whom it belong'd, and that under the Peril of *Eternal Death*, to the *most absolute Obedience* in all Respects and to the highest Degree, so as Never hro' their wholes Lives to be guilty of the least Failing. On this Account it is that Many suppose St Paul to conclude, that *No Man can be justify'd by the Law*, forasmuch as it is *impossible* to yeild such an *absolutely perfect Obedience* thereto. But that this is a very wrong Opinion, may be prov'd by several Considerations or Arguments. For

The Law of Mo-
ses did not require
the most perfect O-
bedience, and so
was not impossible
to be observ'd.

1. To this purpose serves what has been afore observ'd Chap. 1. §. 4. as to the *Degree of Obedience* to which Any one can be oblig'd. For it has been there observ'd, that it is a Primary and most Evident Dictate of Reason, that *No one can be oblig'd* to do Any thing that is *altogether impossible* for him to do. And as God is the Author of the Law of Nature, so We may be assur'd that he will *Never act Himself contrary* thereto; and consequently *Never did or will require* of Man to do Any thing that is *wholly impossible* for him to do.

XXV:
Argument 1st.

To this it is reply'd by Some, that God in *Adam* before the Fall gave *all Mankind* sufficient Strength to perform such a most absolute Obedience; but that *Mankind* lost that Strength by the Sin, which *Adam* in the Person of *all Mankind* committed; and therefore that God may *Even now*, and that *most Justly*, exact such an absolute Obedience from *Mankind*, and that under the Peril of *Eternal Death*. But this is an Opinion so extravagantly Absurd, that One would think it impossible for a Reasonable Creature to Embrace it. For it can't with any colour of Reason be said, that God in *Adam* Ever gave *all Mankind* sufficient Strength to

XXVI.
An Objection
answer'd.

Part I. perform a most Absolute Obedience, only *Conditionally*, viz. *On Condition* the sufficient Strength vouchsaf'd to *Adam* had been made a *Right Use* of by *Adam*, so as Not to have sinn'd in eating the Forbidden Fruit. But this Condition being Not perform'd by *Adam*, such Strength was *Never actually given* to the rest of meer Mankind, but only to Christ. Whence it follows, that to suppose that God should nevertheless exact still an Absolute Obedience from the *rest of Mankind*, since he *Never actually gave* them Strength to perform such an Obedience, is such a Supposition, as right Reason will teach us, is altogether Inconsistent with the Divine Justice, and much more with the Divine Equity and Goodness. On the bare *Principles of Reason*, it is sufficient to say in this Case, as *Abraham* did in respect to *Lot*, *Shall not the Judge of all the Earth do right?* Gen. 18. 25. For that Argument of *Abraham* is founded only in the *Unreasonableness* that *Lot* should be *punish'd* for the Sins of the Rest of the Inhabitants of *Sodom*, which he *had not Power to help*. But

XXVII.
Arg. 2d.

2. Come we now to Arguments drawn from the Law it self. If then the Law be *Spiritually* consider'd, it was (as has been often observ'd) no other than the *Gospel* it self shadow'd by Types. And therefore No one in his right Senses will say, that in *this* respect the Law requir'd such an *Absolute Obedience*, as is afore mention'd under the Peril of *Damnation*, since the *Gospel* now clearly reveal'd requires *no such Obedience* under *such Penalty*. If we consider the Law *Carnally* or *Literally*, it is no less or rather more Absurd to make it a Law of the most perfect Obedience. For 1st. we read in the very Law, that God expressly order'd Sacrifices to be offer'd for the *Expiation of such Offences* as were *not committed Presumptuously* or Wilfully, and out of meer Contempt of the Law, as Numb. 15. 22 — 29. But now it is Contradictory in effect to say, that the Law did *allow Pardon to some Sins*, and yet did *exact the most perfect Obedience*. 2^{ly}. So far was the Law of Moses from exacting a perfect Obedience from the Jews, that it is manifest that *Some things* were allow'd them

in

n the Law by God for the *Hardness of their Hearts*, which are *Sinful* to be done by us Christians. Such as Polygamy, and Divorce for light Occasions, of which see Deut. 24. 1, &c. compar'd with Matth. 19. 3, &c. Wherefore since by the Law several Sins were pardon'd the Jews, and some things (which are Sinful to Christians) were expressly allow'd them; it is beyond all Dispute in Reason, that the Law did by no means exact an Obedience every way Perfect and Absolute.

However there are principally two Arguments, whereby Some endeavour to defend the aforelaid Opinion, and so to prove that thence St Paul infer'd the Impossibility of being justify'd by the Law. The first Argument is taken from Gal. 3. 10. *Cursed is every One*

XXVIII.

Gal. 3. 10. do not prove the most perfect Obedience to be exacted by the Law.

that continues not in all things which are written in the Book of the Law to do them. Here, say they, it is manifest that St Paul infers the Impossibility of being Justify'd by the Law from this Consideration, that by the Law No one can be free from the Curse, that do's not perfectly keep and obey All the Commands of the Law. But to this the Answer is Easy, viz. that it is not necessary, nor requisite, that this Expression, *Continue in All things*, should signify the most perfect Obedience, forasmuch as such an Obedience is impossible to be perform'd by Man; and therefore it can't Reasonably be suppos'd agreeable to the Divine Equity, that for the Want of such an Obedience Men should become obnoxious to an Eternal Curse. So that the true Sense of the last cited Text is this: Every one is Cursed, or obnoxious to the Punishments denounced by the Law, who do's not perseveringly do and observe All things, which the Law requires: But he is esteem'd to persevere in doing All, who do's not Wilfully and presumptuously break the Law, but keeps the Essentials of the Law whole and entire, or carefully observes All those Precepts of the Law, which contain the Substance or main Conduct of Life; of which sort are All those Precepts mention'd by Moses in the Curses set down Deuteronomy 27. That such a Sincere and careful Observer of the Law may be most justly esteem'd to Con-

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tinue in All things written in the Law, We have the Authority or Witness of one that is beyond Exception, viz. of the *Man after God's own heart*, the Royal Prophet *David*. He in *Psal. 119.* not only *prays* that he might keep the Law; not only acknowledges that he had *sworn and would perform it*, viz. that he would keep God's righteous Judgments; but he also *Afferts*, and that more than once, that he actually *had kept God's Law*, v. 55. that *his Soul had kept the Testimonies of God*, and that he had kept his Precepts and Testimonies, v. 167, 168. In what Sense he was to be esteem'd to have done so, he plainly shews when he says v. 11. *With my whole Heart have I sought*; v. 14. *I have been delighted in the way of thy Testimonies, as much as in all Riches*; v. 24. *Thy Testimonies are my Delight and my Counsellors*; and v. 57. *Thou art my Portion, O Lord*. Lastly, that Such as *keep the Law* in the foremention'd Sense or Manner, are free from the Curse of the Law, the same Divine and Inspir'd Person teaches us, not only by praying that *God's tender Mercies might come unto him that he might live, because God's Law was his Delight*, v. 77. but also by asserting that *Great Peace have they who love thy Law, and Nothing shall offend them*, v. 165. nay that They are even *Blessed that keep his Testimonies*, namely *they that seek him with the whole Heart*, v. 2. By the forecited Texts it is as Clear as Noon-day, that *David* neither look'd on the *Law*, as a *Law* that exacted the most absolute *Obedience*, and so was altogether impossible to be kept; nor yet did he imagin, that for the *Want* of such an *Obedience* any one should become altogether liable to the *Curse* of the *Law*; but that on the contrary in the Judgment of *David*, He was to be esteem'd to Continue in All things written in the *Law*, who did *Sincerely and with his whole Strength take Care to Continue in the same*.

xxix.

The same further prov'd, by reducing *Gal. 3.10.* into a *Syllogistical Form.*

Further it is evident, that *Gal. 3.10.* the Apostle expressly speaks of Such as are of the Works of the *Law*, i. e. who thought to be justify'd only by the *Law*, being either Ignorant of, or Contemning the Grace of the *Gospel*. For thus *Gal. 3.10.* he begins: *For as many as*

are

are of the Works of the Law, are under the Curse &c. Whence it is manifest, that the Apostle's Argument there is to be understood, *Not of all Mankind*, but only of a certain Sort of Men, denoted by such as are of the Works of the Law. Which will appear beyond all Exception, if we reduce the Apostle's Argument into a Syllogistical form thus:

Cursed is Every one that continues Not in all things written in the Law:

But Such as are of the Works of the Law, do Not continue in all things written in the Law:

Therefore Such as are of the Works of the Law, are Cursed, or under the Curse of the Law.

Hence it clearly appears, that the Apostle do's indeed assert, that Such as are of the Works of the Law, neither did nor could continue in all things written in the Law. But it do's by no means hence appear, that the Apostle asserted the *Same of All others*, particularly of Such as were of Faith, i. e. who believ'd the Gospel, and Thankfullly laid hold of the Grace thereof, and who thereby did partake of the Blessing of Abraham, viz. the Promise of the Holy Spirit, whereby they were or might be enabled to fulfil the Righteousness of the Law, and so to avoid the Curse thereof, as v. 14. compar'd with Rom. 8. 4. and lastly Whom the Apostle opposes to Such as are of the Works of the Law, Gal. 3. 10. In a Word, the said Apostle has no where said the least Word against the Possibility of fulfilling the Law by the Grace of the Gospel, namely so far forth as the Law is consider'd as a Law impos'd on Man under the Pain of Eternal Damnation. On the contrary, St Paul often asserts the Possibility of fulfilling the Law, particularly Rom. 8. 3, 4. where he expressly asserts, that Christ was therefore sent by God, that the Righteousness of the Law might be fulfill'd in us.

The other Argument made use of to the contrary, and which is look'd on by Such as use it to be Unanswerable, is taken from Deut. 6. 5. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might.* Here, say Such as defend that

xxx.
Deut. 6. 5. proves
not that the Law
exacted a most
perfect Obedience,
but the Contrary.

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that Opinion we are disputing against, you see that the *most Perfect Love* of God is *requir'd of All by the Law*. Now Such as use this Argument, quite overthrow their own Cause thereby. For when *no other Love* of God is here *requir'd*, than such as is *with all our Might*, it is most manifest that Nothing is *requir'd beyond or above our Might*, being namely assisted by that Measure of Grace, which God do's, or at least is ready on his part to vouchsafe to Every one. But it is certain, that *we are Able to obey God so far forth as our Might reaches*. For it is a manifest Contradiction to say, that *we are Not able to do what we have Might or Power to do*. The Truth of what we here assert, is further confirm'd in the fullest manner by these following Considerations, viz. 1st. God promises to give to his People what he here requires of them, namely that he would *circumcise their Hearts* so, as that *they should love him with all their Heart, &c.* Deut. 30. 6. 2^{ly}. God himself witnesseth, that there *have been Such as have thus lov'd him*. Thus it is said of *David*, that he follow'd *God with all his Heart to do that only which was Right in his Eyes*, 1 Kings 14. 8. And so it is said of *Josiah*, that he turn'd unto the *Lord with all his Heart, and with all his Soul, and with all his Might*, according to *All the Law of Moses*, 2 Kings 23. 25. Lastly it is said of *Asa* and *all Judah*, that they had enter'd into a *Covenant to seek the Lord God with all their Hearts and all their Souls*, 2 Chron. 15. 12. Which shews that to *seek*, which is the same as to *serve*, *God with all the Heart and Soul*, was esteem'd by them no Impossible thing to be done. Insomuch that we read v. 13. that *they swore unto the Lord so to do*; and v. 15. we read that as they had *sworn with all their Heart*, so they *Actually sought him with their whole Desire*, whereupon *God was found of them*. In short, we are said to do That *with all our Heart and Strength*, which we Chiefly delight in and mind, as we commonly say of a very Studious Person, that he is *Wholly in his Books*.

XXXI.
The Law of Moses, in what sense call'd the Law of the Law of Moses did by no means require the most works by St Paul. It sufficiently appears from what has been said, that absolute

absolute Obedience, and consequently was not Impossible to be obey'd. Whence it follows, that the Moral Part of the Mosaick Law is improperly call'd *the Law of Works* by some Modern Divines, who look on the said *Moral Law*, as consider'd without Christ, to exact from Fals Man the most absolute Obedience under the Peril of his Soul, forasmuch as they conceive the Moral Law to be as it were a *Repetition* of the Original Law given in the State of Integrity, as has been Afore observ'd Chap. 4. §. 10. But such widely mistake St Paul, who suppose him by the *Law of Works*, Rom. 3. 27. to denote the Moral Law consider'd in the manner just aforementioned. For thereby St Paul means the *Whole Law of Moses*, Ritual as well as Moral, consider'd only Carnally or Literally; forasmuch as the Ritual part requir'd manifold *Outward Works* or Rites: and as to the Moral part, it was contented with such Righteousness as consisted in *Outward Acts*, forasmuch as the Law denounced Death only against the Outwards Acts or Commission of Adultery, Murder, and the like; not against the *Inward Affections* of such Sinners. That what I here mention, is what St Paul truly means by the *Law of Works*, appears from the whole Context, Rom. 3. 27 — 30. *Where is Boasting then? It is excluded: By what Law? Of Works? No, but by the Law of Faith. For we conclude that a Man is justify'd by Faith, without the Works of the Law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.* Where St Paul proves that a Man is not justify'd by the *Law of Works* for this Reason, because God is the God not only of the Jews, but of the Gentiles also. Which Reason plainly shews, that St Paul had then in his Thoughts chiefly the *Ritual Law*, which pertain'd to the Jews only, and was as a Partition-wall (Ephes. 2. 14.) to divide them from the Gentiles. Now that the Moral as well as Ritual part of the Mosaick Law consider'd Literally did not exclude Boasting, is evident from hence. Viz. 1st. that there were some among the Jews, who did not falsely pretend, that they did duly and unblameably observe the Law, consider'd only

Part I. only *Externally* or as a *Law of External Works*, in respect of its Morals as well as Rituals. Such was St Paul, who says of himself, Phil. 3. 6. that touching the Righteousness of the Law, he was *Blameless*; and Acts 23. 1. that he had liv'd in all good Conscience toward God until that day: viz. in Both places he is to be understood to speak, in respect only of the *External Righteousness* of the Law.. Such also was the Young Man in the Gospel, who boasted to our Saviour that he had observ'd the Moral, and so much more the Literal part of the Law from his Youth, so as not to lack Any thing, in respect of what was Outwardly requir'd by either part of the said Law. See Matth. 19. 17 — 20. So that if the Observation of the Law of Works, or the Outward Righteousness of the Law had been sufficient to Salvation, there would have been Those who would not have Stood in Need of the Forgiveness of Sins and Redemption, and consequently might have well boasted. Further to the performance of this Outward Righteousness of the Law *Man's own Will* was sufficient, and there was no Need of the Grace of the Holy Spirit; and so still there would have been more Caute for Boasting, if Justification had been attainable by the *Law of Works*, or bare *Outward Works of the Law*.

XXXII.
The Law of Mo-
ses in what sense
a Covenant of E-
ternal Life, and in
what sense Not so.

From what has been said, especially concerning the great Defect of the Law as to Forgiving and Affliting Grace, it clearly appears, that the Law only Carnally consider'd or in opposition to the Gospel, was by no means a *Covenant of Eternal Life*. But if the Law be consider'd not only Carnally or Literally, but also Spiritually, then it is to be altogether Granted, that the Law thus consider'd was a *Covenant of Eternal Life*: forasmuch as it was no other than the Gospel hid under Types or Figures, and cover'd with the Veil of Ceremonies. In which Sense it is said expressly in the New Testament, not only that the *Law was holy, and the Commandment holy, and just, and good*, Rom. 7. 12. and that the *Law was Spiritual*, v. 14. but also that it was a *Commandment or Law ordain'd unto Life*, v. 10.

It remains now to consider, *For what End* the Law was given: Of this St Paul speaks chiefly or more professedly in two places, Gal. 3. 19. and Rom. 5. 20. Now what is said in *Both* places may be apply'd to the *Whole Law*, viz. its Moral as well as Ritual Part. But in the former place St Paul seems plainly to have had Respect chiefly to the *Ritual Law*; and in the latter place chiefly to the *Moral Law*. Hence to the Objection put Gal. 3. 19. *Wherefore then serves the Law?* St Paul replies, *It*, viz. in respect to the Ritual part thereof, *was added because of Transgressions*, viz. of the Israelites, chiefly in making and worshipping the Golden Calf. For it is plain from the Mosaick History, that the Ritual part of the Law was *not added till after* the Israelites had been guilty of that Great Sin of Idolatry; and thereby had clearly shewn How much they were addicted to the Superstitions of the Heathens, and consequently how much they stood in need of such a Law as the Ritual, in order to keep them from falling into Idolatry, by having Rites which should be somewhat like to those of the Heathen, but should be adapt'd to the Worship of the Only True God. On which account it is, that the said *Jewish Rites* are styl'd by St Paul no other than the *Elements of the World*, Gal. 4. 3. and elsewhere, forasmuch as they were Such as the Rest of the World used. All of the Law that *Moses* had given to the Israelites, before he went up Mount *Sinai* to stay there forty days, was only the *Ten Commandments*, and some *Political Laws* relating to the Civil Government, and usually call'd *Judgments* as may be seen Exod. 24. 3. compar'd with v. 9. But before *Moses* came down from the Mount, the People had made and worship'd the Golden Calf; and *after that* was given the *Ritual Law*. That such was the Reason of giving the Ritual Law, was the Opinion and Doctrin of the most Primitive Fathers, as *Justin* in his Dialogue with *Tryphon*, and *Irenaeus* in his fourth Book against *Heresies*, at the end of Chap. 28. and beginning of Chap. 29. and *Tertullian* in Book 2. against *Marcion*.

Part I. And here it is not improper to observe, that where-
 Chap. 6. as St Paul styles the Law, Gal. 5. 1. *a Yoke of Bondage,*
 xxxiv. and in like manner St Peter describes it to be *a Yoke*
 In what sense which the Jews were *not able to bear*, Acts 15. 10.
 the Law is call'd *a Yoke of Bondage*, This is most reasonably to be understood of the *many*
 and *Not to be born*. and *burdensom Rites* and *Ceremonies*, which the Law
 requir'd with *great Exactness* to be observ'd, and which
 were added (as St Paul says Gal. 3. 19.) *for the Trans-*
gressions of the Jews or Israelites. That the said *Yoke*
 is to be understood of *Circumcision* and other Rites of
 the Law, is evident from Acts 15. Where the Debate
 in the Council then held at *Jerusalem* was about this
 Point; whether the Christian Convert of the *Gentile's*
 were oblig'd to observe the *Ritual Law of Moses*. That
 the said *Yoke of Bondage* and *Not to be born* is not to be
 understood of a most perfect Obedience requir'd by the
 Law, particularly by the Moral part thereof, has been
 sufficiently prov'd above; where it has been observ'd,
 that the Law was *more indulgent* in respect of *Morals*,
 inasmuch as it allow'd Polygamy and Divorce for lesser
 Causes than Adultery. So that it is not reasonably to
 be doubted, but the *Yoke of the Ritual Law* was *put*
 on the *Neck* of the Jews as a *Punishment* for their
Transgressions, as well as for the other Reasons afore-
 mention'd.

xxxv. Come we now to Rom. 5. 20. where St Paul gives us
 The End of the Law further shewn a further Account of the End of giving the Law. Viz.
 from Rom. 5. 20. *The Law enter'd, that the Offence might abound*. Here
 it is observable that the Greek word render'd, enter'd,
 do's in its proper and full Importance signify, to enter
 by the *By* or for a *Time only*, and that in a *secret manner*. And St Paul may be well thought to use the said
 Word, because the Law was to serve only for a Time,
 and was given not to the whole World, but only to
 the *Israelites* who made a very small Portion of Man-
 kind. It is next to be observ'd, that the Word here
 render'd, *Offence*, do's properly denote such an Offence
 as *Adam's* was in eating the Forbidden Fruit, viz. a
 Transgression of a *Positive Law* whereto *Death is ex-
 pressly denounced*. In the like sense is the word *Sin* to
 be

be taken v. 13. Until the Law Sin was in the World, but Sin is not imputed where there is no Law, i.e. Such as liv'd between the Fall and the Law, did what was Sin in it self, viz. against the Law of Nature; however it was not imputed as Sin, viz. Such as render'd the Sinner liable to Death; and that for this Reason, because as yet there was no Law given, whereby Death was openly denounced against Sin. But after that the Law enter'd, the Offence abounded, i.e. such Sin began then to be multiply'd, as was of the like Sort with That first Sin of All, that is, which subjected the Sinner to Death. That such is the Sense of Rom. 5. 13 and 20. may be confirm'd by the parallel place Rom. 7. 9. where the Apostle speaks of the Race of Abraham as of One Man, and that in his own Person, thus: *I was Alive without the Law Once; but when the Commandment came, Sin reviv'd, and I dy'd*, i.e. Before the Law of Moses was given, which exprefly denounces Death to the Transgrefſors thereof, *I was Alive*, i.e. I was not by reason of any Sin of mine Legally obnoxious to Death. But the Law of Moses being given, *Sin*, which Before was dead v. 8. that is, which before the Law of Moses had no Strength or Power to subject me to Death, (for the Strength of Sin is the Law, 1 Cor. 15. 56.) after the giving of the said Law, did as it were revive, i.e. did recover the Strength or Power of subje&tting to Death, which from the Fall it had lost; and so according to the Tenor of the said Law, it render'd Me as being a Transgrefſor of the said Law liable to Death. This being premis'd, the most easy Sense of Rom. 5. 20. is this: The Law was given to the Israelites for a Time, not that thereby there might be among the Israelites more Sins committed, but only that more of the Sins committed, (viz. Others besides the first Sin committed by the first Man) might render the Israelite that sinn'd, Legally liable to Death. This was done by God, neither Unjustly, nor out of any less Kindness to Abraham's Seed, than he had Afore. It was done not Unjustly, forasmuch as by the Moral part of the Moſaick Law the Law of Nature was render'd more Clear

Part I. or Easy to be perceiv'd in many Respects; and so many Immoralities came to be more clearly known to be Such by the Law of Moses; and so if committed, they deserv'd the greater Punishment. And this is All that some will have to be the Meaning of the Law's entring that *Sin might abound*, i. e. say they, that Sin might become the Greater or more Sinful. Secondly, God in giving the Law to the foresaid End, did it *Not* out of any *less Kindness* to *Abraham's Posterity*, than he had Afore. To this Objection as foreseen by him, St Paul presently subjoins this Answer in the same v. 20. *But where Sin did abound, Grace did much more abound.* For how much soever Sin abounded, the Grace of God was ready in Christ to forgive it All to the true Penitent. Now the Greater is the Sin which is forgiven, so much Greater or *more abounding the Grace*, by which it is forgiven.

XXXVI. Further yet, the Grace of God will still more appear
 The End of the Law further shewn in the foresaid *Abounding of Sin*, if it be consider'd, To from other places what end it was that God order'd that *Sin should so abound*. For when the Apostle says, that the Law enter'd to this End, that *Sin might abound*, he mentions only the immediate End; whereas this was design'd by God to several further Ends, the Ultimate or Last of which was full of *superabundant Grace*. These Ends are expressly mention'd by St Paul elsewhere. Thus Rom. 7. 13. *Was then that which is Good, made Death unto me? God forbid: But Sin, that it might appear Sin, working Death in me by that which is Good, that Sin by the Commandment might become exceeding Sinful.* Where first the Apostle speaks of the immediate End of the Law, and asserts it to be, Not that what was Good (viz. the Law or *Commandment* it self which was *Good* as v. 12.) should become *Death* unto the Jews; but that by the Law *Sin might become Death*, which is the same in Sense as that the *Offence (liable to Death) should abound*. Then the Apostles go's on to speak of the next intermediate End, and shews To what End *Sin was made Death*, viz. that it might *Appear to work Death by that which is Good*. Then he proceeds

to another intermediate End, viz. that *Sin might become exceeding Sinful by the Commandment or Law*. Now to what Ultimate End the foremention'd intermediate Ends tended, the Apostle teaches Gal. 3. 23, 24. *Before Faith came, We were kept under the Law, shut up (viz. under Sin) unto the Faith, which should afterward be reveal'd. Wherefore the Law was our School-master to bring us unto Christ, that we might be justify'd by Faith.* Hence clearly appears the Greatest Wisdom as well as Grace of God, in giving the Law of Moses. For in short hence it appears, that the Law was given, first that Death should become the legal Punishment of Sin: Which was done, that Death might be brought on Men by Sin, even thro' the Law which was ordain'd to Life: And this was done, that the Malignity of Sin might appear to be exceeding Great. And this lastly was done, that Men being as it were shut up in Prison under the Guilt of Sin unto Death by the Law, might be in a manner forced to betake themselves unto Christ as a most Holy Refuge, viz. that by Faith they might be justify'd from All those (even Deadly) Sins, from which by the Law they could not be justify'd, Acts 13. 38, 39. So that the Ultimate and Chief End of the Law was, that it should be as a School-master to bring the Jews to Christ. And what End could be full of more Super-abundant Grace?

It now remains only in the last place to observe, In what respect the Law of Moses is sometimes call'd in Scripture (as Jerem. 31. 31, &c. Hebr. 8. 7, 8, 13.) the Old or First Covenant or Testament, and the Gospel the New or Second. For it is certain that the Gospel Covenant was made presently after the Fall, and so was long before the Law was given; and so was really the First and Old Covenant since the Fall. Whence it is that St Paul says Gal. 3. 8. that the Scripture preach'd before, viz. the Law, the Gospel unto Abraham. And hence he infers v. 17. that the Covenant that was Before of God in Christ, the Law, which was four hundred and thirty years after, could not disannul, that it should make the Promise of no Effect. So that since the Evangelical

XXXVII.
In what sense
the Law is call'd
the First and Old
Covenant; and the
Gospel the Second
and New.

Part I.
Chap. 6.

gelical Covenant was really before the *Mosaick*, it follows of necessity, that the *Mosaick* Covenant can be said to be the *First* or *Old* Covenant, and the *Gospel* Covenant to be the *Second* and *New*, only in some particular Respect, viz. forasmuch as the *Gospel* was not *Fully reveal'd till and after* the Coming of Christ in the Flesh, and was not *Fulfill'd* as to Christ's part, till he was *Actually sacrificed* for our Redemption. In which Respect it may be said to *Succeed* the *Mosaick* Covenant, abolish'd by the Sacrifice of Christ.

XXXVIII.
The Close of this
Chapter.

I have now taken Notice of All I judg'd even *Necessary* to observe in relation to the Law of *Moses*, for the *Right Understanding* of the *Nature* or *Tenor* of the said Law or Covenant. If Any one should think I have been too long on this Subject, I only desire him duly to consider, *How much every Particular* here taken Notice of conduces to the *Right Understanding* of the *Gospel Covenant*. I desire him to call to mind, that from a *Wrong Understanding* of the Law of *Moses* have arisen *Many* and *Very great Errors* concerning the *Nature* of the *Gospel Law* or Covenant. For the more easy Discovering, and so Avoiding of which, as I have not been sparing of my Labour in laying these Particulars together, so the Reader will have no just Cause to be sparing of his Labour, in perusing and duly weighing them.

C H A P. VII.

Of the State of the Gospel, from the Giving of the Law of Moses to the Full Promulgation of the Gospel by Christ and his Apostles.

I.
A Recapitulation
of what has been
said *Afore con-*
cerning the State
of the Gospel.

I Observ'd in Chap. 3. that God presently after the Fall made the *Gospel Covenant with Adam*. In Chap. 5. I observ'd, that God renew'd the Same with *Abraham*, *Isaac*, and *Jacob*. In Chap. 6. I have observ'd, for what Reasons God was pleas'd to give the *Law of Moses*, and that it was *Not a Law or Covenant of Eternal Life*,

as

Of the Gosp. from the Law to the Promulg. of the Gosp.
 as it is consider'd Literally or in its self in Opposition to
 the Gospel; but as it may be consider'd Spiritually to be
 No other than the Gospel veil'd or obscurely reveal'd
 by Types or the Shadows of outward Rites and Cere-
 monies. What was the State of the Gospel from the Fall
 to the Giving of the Law of Moses, is shewn Chap. 5.
 Which if the Reader do's not well bear in Mind, it may
 be adviseable for him to look it over again, before he
 proceeds in this Chapter, forasmuch as that will save
 any Repetition here of what has been said there; and
 will be a good Means to let the Reader the better see
 the several Degrees throughout, (or from the first making
 of the Gospel Covenant presently after the Fall
 with Adam, to the full Promulgation thereof by Christ
 and his Apostles,) which the Wisdom of God saw good
 to make use of in making Known the Gospel to the se-
 veral Ages of the World.

I proceed now to lay before the Reader the several Degrees of making Known the Gospel, which God saw fit to make use of, from the Giving of the Law to the Full Promulgation of the Gospel. I shall begin with Moses, who First took sufficient Care to take off the Israelites from Relying on the External Rites of the Law for Salvation or Eternal Life, and taught them to expect this chiefly from an Inward and Spiritual, i.e. Evangelical Piety or Holiness of Life; and therefore after giving the Law, by God's Command made with them another Covenant *BESIDES* That made with them at mount Sinai, i. e. the Gospel Covenant, as appears from Deut. 29.1, &c. compar'd with Rom. 10.5—9. But not only the Gospel Covenant, but also its Mediator Christ was plainly enough made Known to the Israelites by Moses, Deut. 18.15—19. *The Lord thy God will raise up to thee a Prophet from the midst of thee, of thy Brethren, like unto me: unto him ye shall hearken, &c.* There is an Emphasis in these words, *Like unto me*, which are to be understood of God's Familiarly conversing with Moses, and of the Power Moses was endu'd with to work Miracles. Whence it is said Deut. 34.10. that there arose not a Prophet since, viz. during

II.
The Gospel Relations made to Moses After the giving of the Law.

Of the State of the Gospel from the Law

during the Legal Dispensation, in Israel Like unto Moses, whom the Lord knew Face to face, in Signs and Wonders, &c. But now Christ was not only Like, but even Far superior to Moses in all these Respects. 'Tis also observable what Moses adds at the end of Deut. 18. 15. *To him shall ye hearken:* As if he had said, ye shall hearken to and obey this Prophet in All things, even tho' he should command What may seem contrary to the Law. For God, that gave the Law, can change it in what respect and at what time he pleases. Whence it follows, that the Jews ought to have hearken'd to Jesus of Nazareth, forasmuch as he had all the Tokens of a True Prophet, even tho' he had not been the promis'd Messias or Christ. And to these last cited Words of Moses God himself seems to have respect, when the Voice that came out of the Cloud said, *This is my beloved Son — (N.B.) hear ye him,* Matt. 17. 5. Further Moses adds Deut. 18. 16, &c. a certain Reason, why God would raise up such a Prophet among the Jews, viz. *According to all that thou desirest of the Lord thy God in Horeb, — saying, Let me not hear again the Voice of the Lord my God, neither let me see this great Fire any more, that I dy not.* And the Lord said unto me, *They have well spoken that which they have spoken. I will raise them up a Prophet, — and will put my Words in his Mouth, and he shall speak unto them All that I shall command him.* The Meaning whereof is: The Israelites desiring that they might no more hear the Voice of God as being terrible, by reason of the Thundring and Fire from which the Voice came, God graciously promises that he would raise up such a Prophet, as that they who were Afraid of the Divine Majesty speaking to them out of the Fire &c. should not fear to hear It speaking to them under the Cover of asslum'd Human Nature. And at the same time God admonishes them, that he would by the same Prophet Fully reveal his Will to them, and therefore they were to hearken to and obey him in All things. Now these several Particulars exactly answer'd to Christ, who as elsewhere, so particularly on a Mountain (as Matth. 5. 1, &c.) deliver'd

liver'd likewise the Gospel-law, not with Fire and Lightning, Thunder and Earthquake, but with a gentle Voice, kind Countenance, and altogether humble Behaviour. That the forecited Words of *Moses* were spoken in reference to Christ, is beyond all doubt, forasmuch as the Holy Spirit has interpreted them of Christ more than once, viz. Acts 3. 22, 23. and 7. 37. To these Words of *Moses* are also without doubt to be referr'd those Words of St *Philip*, John 1. 45. *We have found Him of whom Moses in the Law — did write.* To the same likewise do's in all likelihood refer, what our Saviour himself says to the Jews, John 5. 45, 46. *There is One that accuses you, even Moses — For had ye believ'd Moses, ye would have believ'd me; for he wrote of me.* Lastly *Moses*, for the Age he liv'd in, not only taught the Israelites plainly enough, both the Spiritual or Gospel Righteousness, that lay hid under the Rites of the Law, and the Coming of Christ himself; but also forewarn'd them of their future Unbelief, and of the Belief and Conversion of the Gentiles. In this Sense those Words of *Moses* Deut. 32. 21. are plainly understood by St *Paul*, Rom. 10. 19. *First Moses says, I will provoke you to Jealousy by them that are no People, or not my People at present as you are, and by a foolish Nation, or such as at present are Heathens, I will anger you, viz. by receiving them as my People on their Conversion or embracing the Gospel.*

Next to *Moses*, is deservedly to be taken Notice of the Royal Prophet *David*, who well understood the Gospel Righteousness couch'd or veil'd under the Legal Rites, and was not ignorant of the Gospel Mysteries, some of the Circumstances whereof were First of all reveal'd to him. The Gospel or Spiritual Righteousness is sufficiently set forth, or as it were preach'd, in several of his Psalms, particularly the 119th, 50th, 51st, 134th, and 143^d. As to the Mysteries of the Gospel, and their Circumstances, it was first reveal'd to *David*, that among the Families of the Tribe of Judah Christ should be born of his Family, as Psal. 132. 11. compar'd with Acts 2. 30. to pass by several other places of the

III.
The Gospel Relations made to
David, and first
as to Christ's Descent or Birth.

Old and New Testament. As *David* foreknew that Christ was to be born of his Seed according to the Flesh, so he also knew that Christ was the Son of GOD according to the Spirit of Holiness, (Rom. 1. 3, 4.) that is, Very GOD of Very GOD. This is largely shew'd Hebr. 1. where v. 10, &c. the Words of *David*, Psal. 45. 6, 7. are apply'd to Christ, viz. *Thy Throne, O God, is for ever and ever &c.* So also *David's* Words Psal. 102. 25, &c. (according to the Septuagint and our Old English Version in the Common-prayer Book,) *Thou, Lord, in the beginning hast laid the Foundation of the Earth, &c.* are apply'd to Christ, Hebr. 1. 10, 11, 12. Hence it sufficiently appears, that *David* was not ignorant, that as John 1. 1, &c. *In the Beginning was the Word, and the Word was with God, and the Word was God, — that All things were made by him &c.* Further, as *David* knew the Pre-existence of Christ as God, so also he foreknew both the Humiliation and Exaltation of Christ as Man.

IV.
As to Christ's
Humiliation or
Sufferings.

As to Christ's Humiliation, *David* foreknew 1st, the Expiatory Death or Sacrifice of Christ, and so his Priesthood, as appears from Psal. 40. 6 — 8. compar'd with Hebr. 10. 5 — 14. *Wherefore when he, viz. Christ comes into the World, he says, Sacrifice and Offering thou wouldest not, but a Body hast thou prepar'd me, — Lo I come to do thy Will, O God, — By the which Will we are sanctify'd, thro' the Offering of the Body of Jesus Christ once for All.* Hitherto belongs also Psal. 110. 4. *The Lord sware and will not repent, Thou art a Priest (or as Hebr. 5. 10. an Highpriest) for Ever after the Order of Melchisedec.* 2^{ly}, *David* foresaw that Christ would humble himself, even to the Death of the Cross, as appears from Psal. 22. 16. *They pierced my Hands and my Feet.* 3^{ly}, *David* foresaw or foreknew most of the Circumstances of Christ's Death. For instance, the Beginning of the second Psalm is apply'd by the Apostles to the Conspiracy both of Jews and Gentiles against Christ, in Acts 4. 24 — 28, *Lord, thou art God, — who by the mouth of thy Servant David hast said, Why did the Heathen rage &c. — For of a Truth against thy holy*

holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the People of Israel, were gather'd together, &c. Acts 1. 18 — 20. expressly asserts that the *Holy Ghost by the mouth of David spoke beforehand concerning Judas, who was Guide to them that took Jesus; that he was number'd with us*, i. e. the Apostles &c. Where St Peter refers to Psal. 41. 9. and 69. 25. and 109. 8. The Evangelists further observe, that *David spoke beforehand of Christ's Garments being divided among the Soldiers, and Lots cast upon and for his Vesture; and of Vinegar given him to drink;* (compare Psal. 22. 18. Matth. 27. 35. John 19. 24. also Psal. 69. 21. John 19. 28 — 30.) and that a Bone of his when dead should not be broken, Psal. 34. 20. compare with Joh. 19. 36. Lastly, in the very beginning of Psal. 22. we have the very Words our Saviour spoke, not long afore he gave up the Ghost. And in v. 7 and 8. of the same Psalm, not only the Behaviour, but even the very Scoffs of the Jews at our Saviour whilst hanging on the Cross, are related more like an Historian than a Prophet. See Matth. 27. 39, 41, 43.

Proceed we now to Christ's Resurrection and Exaltation, and what follow'd After. That *David foresaw Christ's Resurrection*, is expressly asserted by St Peter, Acts 2. 25 — 31. *For David speaks concerning him, I foresaw the Lord always before my Face, &c.* — He seeing this beforehand, spake of the Resurrection of Christ, &c. Compare Psal. 16. 8 — 10. That *David foresaw also Christ's Ascension*, the same Apostle expressly asserts in the same Chap. v. 34, 35. *David is not ascended into Heaven, but he says himself, The Lord said unto my Lord, Sit thou on my Right hand, till I make thy Foes thy Footstool,* as Psal. 110. 1. That the Sending of the Holy Ghost was also foreseen by *David*, appears from Ephes. 4. 8. *Wherefore he, (viz. David) says, (viz. of Christ,) When he ascended up on High, he led Captivity captive, and gave Gifts unto Men.* Lastly, that *David foreknew the Calling of the Gentiles*, is evident from several places in the Psalms. I shall mention only

v.
As to Christ's
Resurrection and
Exaltation &c.

Part I.
Chap. 7.

such as are mention'd by St Paul to this purpose, viz. Rom. 15. 9, 10, 11. *As it is written, (viz. Psal. 18. 49.) Therefore will I give Thanks unto thee, O Lord, among the Gentiles, and sing Praises unto thy Name.* And again, viz. Psal. 117. 1. *Praise the Lord, all ye Gentiles; and laud him, all ye People.* And so much for David.

VI.
The Gospel Re-
velations made
to Isaiah.

The next place to David in this Case is justly owing to *Isaiah*, who, for the many Revelations relating to the Gospel vouchsaf'd unto him, is usually styl'd the *Evangelical Prophet*. What had of Old been obscurely intimated to *Adam*, by foretelling that the *Seed of the Woman should bruise the Serpent's Head*, was more clearly reveal'd to *Isaiah*, by declaring not only the manner of Christ's Incarnation, viz. *Behold, a Virgin shall conceive and bring forth a Son*; but also the Divinity of Christ in the next following Words, viz. *And they shall call his name Emmanuel, which being interpreted, is, GOD with us.* Compare Isai. 17. 14. with Matth. 1. 25. Of *John Baptist* that *Isaiah* did prophesy, more than one Evangelist witnesseth: *This (viz. John Baptist) is He that was spoken of by Isaiah the Prophet, saying, The Voice of One crying in the Wilderness, &c.* Compare Isai. 40. 3. with Matth. 3. 3. &c. That *Isaiah* did likewise foretel the Divine Power of Christ to heal and the like, St *Matthew* also witnesseth Chap. 8. 16, 17. Moreover that the Spiritual or Gospel Salvation, which Christ First of all plainly preach'd, was well foreseen by *Isaiah*, is evident from almost every Page of his Prophecy, particularly from Chap. 61. 1, &c. For Christ himself assures us, Luke 4. 21. that *This Scripture (viz. Isai. 61. 1, &c.) was fulfill'd in the Ears of the Men of Nazareth by Himself.* That the Sacrifice or Death of Christ with several Circumstances thereof was foreknown by *Isaiah*, No one can doubt that duly reads the fifty third Chapter of his Prophecy. That the said Chapter do's refer to Christ's Passion, the Holy Spirit teaches us, Acts 8. 30 — 35. and Mark 15. 28, &c. Lastly *Isaiah* often foretels both the Infidelity of the Jews, and the Conversion of the Gentiles. As to the former compare Isai. 6. 9. with Matt.

Matt. 13. 14. and Isai. 8. 14, 15. with Rom. 9. 33. and Is. 53. 1. and 65. 2. with Rom. 10. 16. 21. As to the latter compare Is. 42. 1, 4. with Matt. 12. 18, 21. and Is. 65. 1. with Rom. 10. 20.

Part I.
Chap. 7.

Cotemporary with *Isaiah* were *Hosea*, *Amos* and *Micah*. That *Hosea* foretold Christ's Return out of Egypt, we learn from Hos. 11. 1, compar'd with Matt. 2. 15. and that he foretold the Calling of the Gentiles, we learn from Hos. 1. 10. and 2. 23. compar'd with Rom. 9. 26. The same was also foretold by *Amos*, as appears from Am. 9. 11. compar'd with Acts 15. 15—17. The Birth-place of Christ was first foretold by *Micah*, Chap. 5. 2. compar'd with Matt. 2. 5, 6. And Mic. 6. 6—8. contains a remarkable Exhortation or Instruction concerning the Spiritual Righteousness of the Gospel.

VII.
Gospel Revela-
tions made to
Hosea, Amos &
Micah.

That *Jonah* was a Type of Christ, our Saviour himself teaches us, and that in a twofold Respect, viz. both as to the Resurrection, and also as to the preaching of Repentance. As to the first our Saviour speaks Matt. 12. 40. *For as Jonas was three days and three nights in the Whale's Belly, so shall the Son of Man be three days and three nights in the Heart of the Earth.* As to the latter our Saviour speaks Luk. 11. 30. *For as Jonas was a Sign unto the Ninevites, so shall also the Son of Man be to this Generation.* Indeed it is Remarkable, that as well the Preaching of *Jonas*, as the Repentance of the *Ninevites* were purely Evangelical. There was not a Word spoken by *Jonas* of any Sacrifice or other Legal Rite to be outwardly perform'd to gain God's Reconciliation; nor did the *Ninevites* rest in an Only outward Repentance, but repented Inwardly, and so in a true Evangelical manner. For we are told Jon. 3. 10. that *God saw their Works, that they turn'd from their Evil way.*

VIII.
Of Jonah.

Next to *Jonah* I shall mention *Nahum*, as being likewise sent afterwards to the *Ninevites*, and whose Preaching to them had, like that of *Jonah*, nothing in it that favour'd of the Law or Legal Rites, but was purely Evangelical; as may be seen Chap. 1. v. 2, 3, 6, 7. Those

IX.
Of Nahum.

Part I.
Chap. 7.

Those Words in the last verse of the said Chapter, *Behold, upon the Mountains the Feet of him that brings good Tidings, that publishes Peace,* is expressly apply'd to the Preaching of the Gospel by St Paul, Rom. 10. 15. Indeed the Apostle there speaks in general, viz. *As it is written,* forasmuch as the like Words occur Isai. 52. 7. and so the Apostle might have respect to Both places. As *Jonah* was afore *Amos, Hosea or Isaiah;* so *Nahum* was after them in Time.

X.
Gospel Revela-
tions made to
Joel.

Next to *Nahum* in order of Time may be rank'd *Joel*, in Chap. 2. 28—32. of whose Prophecy is foretold the Effusion of the Holy Spirit on the Apostles and other Christians, as St Peter expressly teaches us, Acts 2. 16, &c. *This is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, (says God) I will pour out my Spirit on all Flesh — And it shall come to pass that whosoever shall call on the Name of the Lord, shall be sav'd.* In which last Words the Prophet intimates, that under the Gospel there should be no Distinction between Jews and Gentiles, as St Paul expressly observes Rom. 10. 13.

XI.
of Zephaniah
and Jeremiah.

Zephaniah and *Jeremiah* were Cotemporaries, as was most probable *Habakkuk* also. The Prophecy of *Zephaniah* plainly favours of the Gospel, Chap. 2. 3. and Chap. 3. 9—20. That the Gospel Covenant was well enough understood by *Jeremy*, appears from what has been already (Chap. 6. §. 10. of this Treatise) said concerning that Passage of *Jeremy*, Chap. 31. v. 31, &c. The Prophecy of *Habakkuk* concerning Justification by Faith, viz. *the Just shall live by Faith*, Chap. 2. 4. is well known, as being often mention'd by St Paul, viz. Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38.

XII.
Gospel Revela-
tions made to
Daniel.

Next in order of Time was the Prophet *Daniel*, who was honour'd with many extraordinary Revelations. He is frequent in setting forth the Eternal Duration of the Kingdom of the Gospel, as Chap. 2. 44. and 4. 3, 34, and 6. 26. and 7. 14, 27. And he not only foretels the *Cutting off* of the Messiah or Death and Sacrifice of Christ, but had the Clearest Revelation made to him above any other, of the precise Time when Christ should be

be cut off or crucify'd. And to pass by other Particulars, he of all the Prophets most plainly taught the Jews, not only the Resurrection of the Body, but also the twofold State of Life that would follow after the Resurrection, viz. Chap. 12. 2. *And many of them that sleep in the Dust of the Earth, shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.*

The Prophet *Ezekiel* was Cotemporary with *Daniel*, but somewhat younger. He expresly admonishes the Jews, that the Law of *Moses*, viz. the Ritual, was given by God to their Ancestors only for their Impiety, and that it was *not in its self Good*, and so the Observation thereof was not available to Eternal Life, Chap. 20. 25. The same Prophet well understood the Gospel Covenant, viz. that it afforded a full and perfect Forgiveness of all Sins, as Chap. 16. 63. and Chap. 36. 25, 29, 33. as also that it requir'd sincere or inward as well as outward Repentance, and *Actual Righteousness*, as Chap. 36. 31. and Chap. 18. 5, &c. as also that the Gospel Covenant promis'd the Assisting Grace of the Holy Spirit, as Chap. 36. 26, 27. and Chap. 37. 26, 27. compar'd with 2 Cor. 6. 10. *Ezekiel* likewise foreknew that both Jews and Gentiles were to be gather'd together into One Flock under One Shepherd *Christ*, the son of *David*, as Chap. 34. 23. and 37. 24. As also that there would be a Resurrection of the Body, as Chap. 37. 1 — 10. Lastly, *Ezekiel* plainly distinguishes between the Mosaick and Gospel Covenant, and shews that the Remarkable Restoration of the Jewish Nation, of which so many and great things are said in Scripture, viz. their Spiritual Restoration to the most special Favour of God, would be brought about, not by means of the *Mosaick Covenant*, but of *Another* which was to endure for Ever, i. e. the *Gospel Covenant*, as Chap. 16. 60 — 63.

XIII.
To *Ezekiel*.

Obadiah most probably was Cotemporary with *Daniel* and *Ezekiel*, and the youngest of them. That he foresaw the Kingdom of Christ, and the Salvation that was to arise from the Preaching of the Gospel, sufficiently appears from v. 17 and 21. of his Prophecy.

XIV.
To *Obadiah*.

Haggai

Part I.

Chap. 7.

xv.

To Haggai; and
Zechariah.

Haggai and *Zechariah* were Cotemporaries after the Return of the Jews from the Babylonish Captivity. The Abolishing of the Mosaick Covenant, and the Succeeding of the Gospel Covenant were foretold by *Haggai*, as we learn Hebr. 12. 26, 27. compar'd with Hag. 2. 6, 7. The Prophecies of *Zechariah* are well known, concerning Christ's Riding on an Ass into Jerusalem, Chap. 9. 9. compar'd with Matt. 21. 5. as also concerning Christ's Side being pierced with a Sword, as Chap. 12. 10. compar'd with Joh. 19. 37. and lastly concerning the thirty pieces of Silver which were given *Judas* for to betray *Jesus*, as Chap. 11. 12. compar'd with Matt. 26. 15. 'Tis also plain that this Prophet preach'd the Righteousness of the Gospel, as Chap. 7. 9, 10. and Chap. 8. 16, 17, &c. as also that he foresaw the Calling of the Gentiles, Chap. 14. 9. and the Effusion of the Holy Spirit, Chap. 12. 10.

XVI.

To Malachi.

Malachi, as he was the Last of the Prophets under the Mosaick Dispensation, so he forewarn'd the Jews, that the *Angel of the Covenant*, viz. *Gospel Covenant* was about to come into the World, who would purify the Sons of Levi, &c. Chap. 3. 1. and so on. Which Words as they are to be understood of the Coming of Christ, so also is that other Prophecy Chap. 4. 2. viz. that the *Sun of Righteousness* should arise with *Healing in his Wings*. This Prophet also foretold the Coming of *John Baptist* before Christ, Behold, I will send you *Elijah the Prophet* afore the Coming &c. Chap. 4. 5. Lastly, he plainly foretold the Calling and Conversion of the Gentiles, Chap. 1. 11. From the rising of the Sun even to the going down of the Same, my Name shall be great among the Gentiles, &c.

XVII.

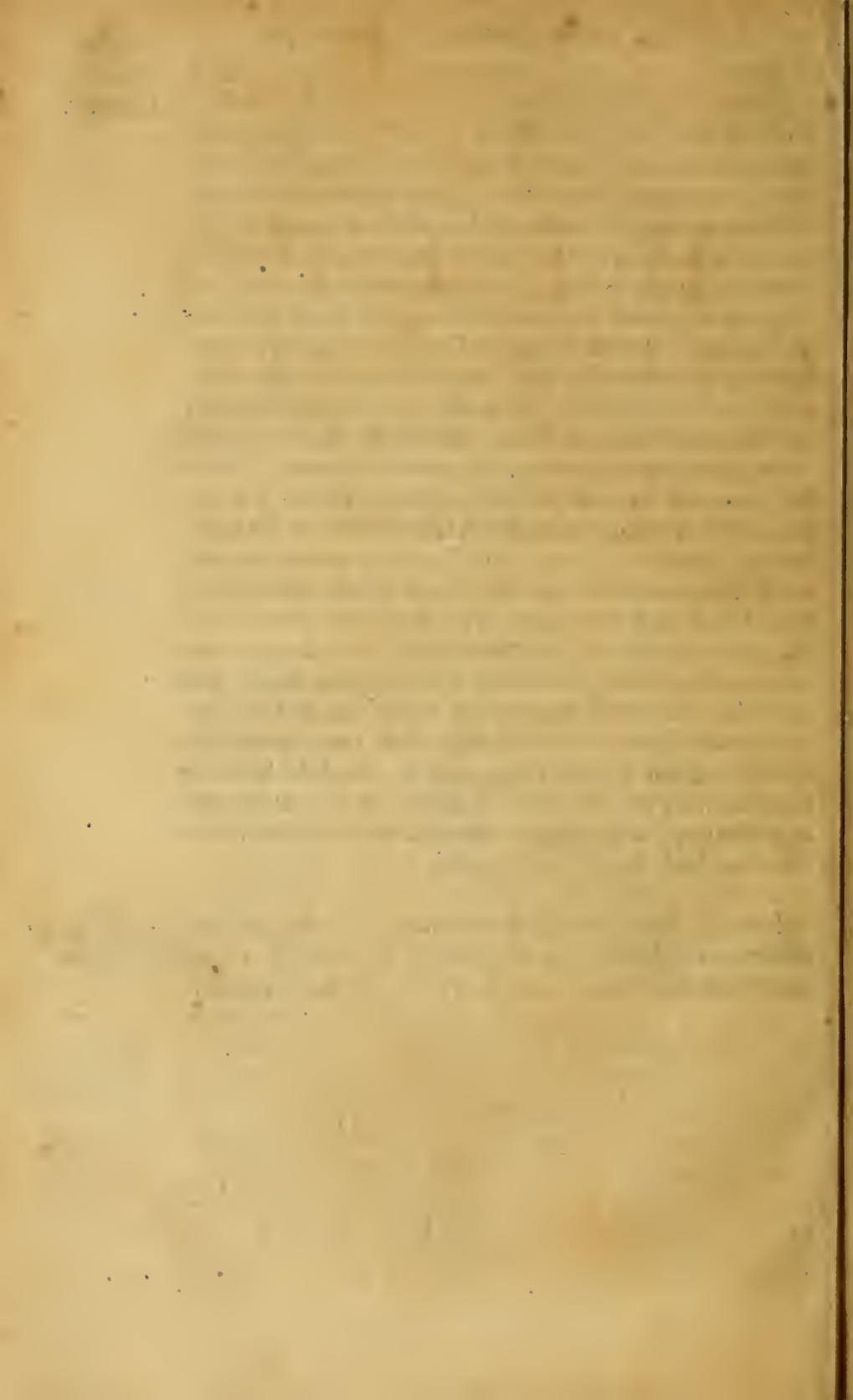
A Recapitulation
or Summary
of this Chapter.

Thus I have gone thro' the Writings of the Prophets, with as much Brevity as was suitable, having taken notice of the Chief, or at least Most of the Chief Places cited in the New Testament out of the Prophets; by Considering or Viewing of which thus laid together, may best be discern'd the State of the Gospel, from the Giving of the Law to the Full Promulgation of the Gospel. Hence appears also the Truth of those Words

of

of St Peter, Acts 3. 24. *All the Prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these Days.* To sum up in short this Matter. What belongs to the Gospel-State, may be distinguish'd under two general Heads, viz. Such things as belong to the *Person* of Christ, and Such things as belong to his *Doctrin*. As to the former, it appears from the forecited Places, that the Divinity, Miraculous Incarnation, and the more Remarkable Circumstances both of the Life and Death of Christ, as also of his Resurrection, Ascension, &c. were plainly enough foretold by the Prophets. As to the Christian Doctrin, it appears likewise from Places aforesaid, that the Jews were plainly enough taught by their Prophets, 1^{ly}, that No one could be justify'd before God by *Works*, i. e. the bare Outward Righteousness or Observance of the Law, but by *Faith*, i. e. Inward and Spiritual as well as Outward Righteousnes, or by Good Works proceeding from Faith in Christ, that is, in short, by the Gospel. 2^{ly}, that in order to perform such Inward and true Righteousness there was need of the *Divine Grace*, and that meer Natural Strength was by no means sufficient to the said End. 3^{ly} and lastly, that there would be a Resurrection of the Body, and a two-fold State or Condition in the World or Life to come, viz. Happy or Unhappy, according as Men's Lives had been here Good or Bad, Godly or Ungodly.

Having now brought the Series of the Gospel-State down to the End of the Mosaick Dispensation, I shall ^{XVII.} The Conclusion of therewith end likewise the First Part of this Treatise. this First Part.



A N

H E L P

*For the Right Understanding of the
SEVERAL DIVINE
Laws & Covenants &c.*

P A R T II.

C H A P. I.

Of the Gospel-Covenant in general.

IT has been observ'd in the first Part Chap. 2. §. II. that the First Covenant of Grace or of Eternal Life, made with *Adam* in his State of Integrity, was made null and void by Eating of the forbidden Fruit, not only in respect to *Adam* himself, but also in respect to his whole Posterity; so that all the Children of *Adam*, consider'd only as such, are Children of Death, i. e. altogether excluded from all Promise of Immortality, and subjected to the Necessity of Dying without hope of ever Rising again.

The first Covenant of Grace was made null by eating the forbidden Fruit.

It has also been observ'd in the first Part Chap. 3. § 3. that God, who of his meer and infinite Goodness at first made Man out of Nothing, did of his meer and infinite Mercy anew Create fallen Man unto good Works in Christ Jesus, (as Ephes. 2. 10.) that is, did anew make Man

II.

A new Covenant of Grace made with fallen Man in Christ.

Part II. Chap. I. capable of attaining Eternal Life, as a gracious Reward of his good Works or holy Life here on Earth, namely by Virtue of a New and Second Covenant of Eternal Life, which God made with *Adam* after his Fall, thro' the Mediation and Redemption of Christ.

III. *The Gospel-Covenant belongs to all Mankind, and was of Force presently from the Fall.* This Second Covenant of Eternal Life, commonly call'd by the peculiar name of the *Gospel*, as it was at first made with *Adam* the common Father of all Mankind, so belongs to all Mankind; and has been of Force presently from the Fall, thro' all succeeding Ages, and shall continue of Force to the World's End. Hence all truly pious Persons, whensoever or wheresoever they have liv'd or shall live, tho' agreeable to their different Ages or Countries, they shall be *judg'd* by a different Law, (viz. either the Law of *Nature*, or of *Moses*, or of the *Gospel*) yet they shall be *justify'd*, or accepted by God unto Eternal Salvation, only by the Grace of the Gospel-Covenant.

IV. *The Gospel-Covenant made known by Degrees.* But altho' the *Grace* of the *Gospel* was of Force presently from the Fall, and did avail to the perfect or eternal Salvation of all Such, as any where or at any time did Sincerely and with their whole Strength follow after Piety; yet the *Light* of the *Gospel* appear'd more and more only by Degrees; nor did the *Sun of Righteousness* (as our Saviour is call'd Mal. 4. 2.) arise in the World, before the Time appointed by the Divine Wisdom was come.

V. *How Christ fulfil'd the Law and the Prophets.* When that *Fulness of Time was come* (as Gal. 4. 4.) fulfil the *Law and the Prophets*, as Matt. 5. 17. And this he did in a twofold Respect, viz. 1st, Inasmuch as the *Righteousness of God*, which afore was witnessed by the *Law and the Prophets*, was manifested (Rom. 3. 21.) by him and his Apostles, i. e. inasmuch as the *Gospel-Covenant*, which afore was only Obscurely made known, was Fully and Plainly made known by him and his Apostles. 2^{ly}, Inasmuch as by him were fulfill'd all *Things that were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him*, as Luk. 24. 44.

The *Sum* of the Gospel-Covenant publish'd by Christ and his Apostles is this: God out of his free and infinite Goodness and Mercy being willing to shew great Kindness even to fallen Man, especially to give him still eternal Life, as was design'd him at the Creation, but the Sins of Man, as deserving Punishment, being an Hindrance to the shewing such Kindness: in this Case God ordains, that Christ, as being willing so to do out of his great Love to Man, should undergo the bloody and shameful Death of the Cross as well as other most grievous Afflictions, as a Punishment for the Sins of Man, and so should make full Satisfaction to the Divine Justice for the said Sins; that hereby the Divine Justice being satisfy'd, as well as openly shewn against Sin to all the World, there should be nothing to hinder, but that the Divine Mercy might shew likewise its great Kindness to fallen Man, in such manner as should seem good to the Divine Wisdom. Hereupon Pardon of Sin and eternal Life were offer'd to Man; and not only offer'd, but also made over and confirm'd to him by a *Covenant* containing the most reasonable and equitable Conditions, which is call'd the *Gospel-Covenant*. This Covenant being made, in order *actually to partake* of the Benefits therein promis'd, it is absolutely or indispensably requisite, to *perform the Condition* prescrib'd in the said Covenant to that purpose. This Condition is in short and properly enough call'd by St Paul, *the Obedience of Faith*, (Rom. 1. 5.) that is, *a Keeping of the Commands* of the Gospel according to the State we are in, arising from *Faith*, as St Paul more fully expresses it in 1 Cor. 7. 19. compar'd with Gal. 5. 6. and 6. 15. Now by the Grace of the Gospel or Assistance of the Holy Spirit we are *able* to perform this Condition, and so to *fulfil the Law of Christ*, Gal. 6. 2. or as St Paul a little otherwise expresses it Rom. 8. 4. *to fulfil the Righteousness of the Law*. Wherefore the foreaid Condition being perform'd (and by no means otherwise) we are *justify'd* according to the Gospel-Covenant. This summary Account of the Gospel-Covenant is comprehended by our Saviour in the fewest Words

Part II.

Chap. I.

Words that can be, Luk. 24. 46, 47. *Thus it is written, and thus it behov'd Christ to Suffer, and to rise from the Dead the third day, and that Repentance and Remission of Sins should be preach'd in his Name among all Nations.* The same is a little fuller set forth by St Paul, especially as to the Condition requir'd on our Part, viz. Tit. 2. 11 — 14. *The Grace of God that brings Salvation, has appear'd to all Men, teaching us, that denying Un-godliness &c.*

VII.

The Gospel-Coven-
ant distinguishes
able into three
most general Parts.

From the summary Account of the Gospel-Covenant afore laid down it may be observ'd, that the said Covenant consists of three most general Parts. Whereof one respects God, the most bountiful Giver of all good Things, and the Supream King and Judge of all the World; and this Part Christ denotes Luk. 24. 47. by the *Remission of Sins*. Another Part respects *God-Man, Christ our Redeemer*, which is denoted Luk. 24. 46. by these Words: *It behoved Christ to Suffer, and to rise from the Dead.* The third Part respects *Man redeem'd*, and is denoted Luk. 24. 47. by *Repentance*.

VIII.

The Method ob-
serv'd in explain-
ing the Gospel-
Covenant.

Wherefore these three Parts of the Gospel-Covenant being rightly and clearly explain'd, thence will arise a right and clear Explanation of the whole Gospel-Covenant, wherein I shall observe this Method, viz. I shall treat

1. Of that Part of the Gospel-Covenant which respects *God*, or of *Justification* by the Gospel.
2. Of that Part of the Gospel-Covenant which respects *God-Man, Christ our Redeemer*; and first of the *Satisfaction* of Christ.
3. Then of the *Divinity of Christ*.
4. Of that Part of the Gospel-Covenant which respects *Man redeem'd*; and first in general of the *Righteousness* requir'd by the Gospel; and then of *Imputed Righteousness* in particular.
5. Of a *Gospel-Condition* in general.
6. Of *Faith*.

7. Of *Good Works*, and their Necessity to attain *Justification*.
8. Of the *Gospel-Law*, and the Possibility as well as Necessity of Fulfilling it, in order to attain *Justification* or *Salvation*.
9. Of Falling from *Grace* or *Justifying Faith*.
10. Of *Sin* against the *Gospel-Law*.
11. Of *Sanctification*.

Part II.
Chap. I.

C H A P. II.

Of that Part of the Gospel-Covenant which respects God, or of Justification by the Gospel.

B eing to explain the *Gospel-Covenant*, and so the three Parts whereof it consists, I shall begin with that Part which relates to *God*, that is, with those Benefits which God in the *Gospel-Covenant* has promis'd to every one that performs the Condition therein prescrib'd and requir'd. These Benefits are denoted by Christ, Luk. 24. 47. by the *Remission of Sins*, and likewise in several other places of Scripture, especially of the New Testament. The same are somewhat more distinctly express'd by St Paul, ACTS 26. 18. viz. by the *Forgiveness of Sin and Inheritance among them which are sanctify'd*. Now since both these are included in the *Notion of Justification* by the *Gospel*, I frequently denote this first Part of the *Gospel-Covenant* by the said *Justification*. And indeed the Nature of *Justification* by or according to the *Gospel-Covenant* being rightly explain'd, thereby will also be rightly explain'd that Part of the *Gospel Covenant* which relates to *God*. And I judg'd it proper to begin herewith, forasmuch as the Nature or Notion of *Justification* according to the *Gospel-Covenant* being once rightly and clearly understood, will mightily conduce to the right and clear Understanding of the other Parts of the *Gospel-Covenant*.

In

Part II. In explaining the Doctrin of *Gospel-Justification*, I shall follow this Method. First I shall shew, *What Justification* by or according to the Gospel-Covenant is: Next, by *What Method* or *Degrees* it is brought about and consummated: Lastly, *What are the several Particulars* which are to concur to our Justification.

II. *The Method observ'd in explaining Justification.* First it is to be shewn, *What is Justification* according to the Gospel-Covenant, which may be thus defin'd or describ'd: *Justification by the Gospel-Covenant is that*

Act of God, whereby God, as a Judge, do's pronounce or declare a Man, that has perform'd the whole Condition of the Gospel-Covenant, according to the State he is in, to be Just or Righteous according to the Tenor of the said Gospel-Covenant, and thereupon absolves him from all Sins committed before his Repentance, and also receives him to Eternal Life, as a gracious Reward of the Righteousness he is at that time endued and adorn'd with. This Definition or Description of *Gospel-Justification* is to be well observ'd and remember'd, not only as it serves to lay open the Subtilties and Wiles of the *Papists* on one side; but as it serves also to confute the no less pernicious Errors of the *Antinomians* and *Solifidians* on the other side. For as the foremention'd Description of *Gospel-Justification* consists of three Parts, so there is not one of them, but what is either wrong understood, or downright oppos'd, by one or other of the foremention'd Adversaries of the true Christian Doctrin. Wherefore for the greater Benefit of the Reader, I shall more particularly explain the foresaid Description, and confirm it with Arguments, and answer the Objections against it.

IV. *The most proper Part of Justification by the Gospel-Covenant.* The most proper Part of Justification by the Gospel-Covenant is that whereby God pronounces him, who has perform'd the whole Condition of the Gospel-Covenant according to the State he is in, to be Just according to the Tenor of the Gospel-Covenant. For to justify is a Law or Court-Term, and as such is used to denote properly, to pronounce one that is put or cited into Court, to be Just, i.e. free from Fault, or the Breach of the Law whereby he is judg'd. In like manner whosoever

whosoever has perform'd the whole Condition of the Gospel-Covenant according to the State he is in, he in the Divine Judicature is so far pronounc'd to be properly *Just*, i. e. free from Fault or the Violation of the Gospel-law. Certainly that Righteousness, whereby we are truly said to be Just before God, and by which as the formal Cause we are properly justify'd, is by no means the very Righteousness of *Jesus Christ* which he perform'd himself here on Earth, and which is *imputed* to us, and made as it were our own by Faith, as some teach; but it is that Righteousness which *we our selves* perform *in Christ* or by his Holy Spirit, and which therefore is inherent in our selves; in short, it is our own performing of the whole Condition requir'd by the Gospel-Covenant. That *imputed* Righteousness is no other than an absurd Fiction, which has no real Foundation in the Gospel-Doctrin, will be largely shewn Chap. 5. §. 8, &c. On the other hand, that it is by *our own actual* Righteousness, which we perform thro' the Grace of the Holy Spirit, viz. by our performing the whole Condition of the Gospel-Covenant according to the State we are in, that we are pronounced Just before God, will be sufficiently shewn Chap. 7, and 8. where I shall largely treat of the Inefficacy of Faith alone, and of the Necessity of Repentance and other good Works to Justification.

Here therefore I shall only alledge some Texts of Scripture, which plainly relate to this most proper Part of Justification which we are now speaking of, viz. our Justification *from the Blame* of Sin. Such is Phil. 2. 15. where the Apostle exhorts the *Philippians* to be *blameless and harmless, the Sons of God without Rebuke*. So 1 Thess. 5. 23. the same Apostle prays that the *Theſalonians whole Spirit and Soul and Body might be preſerv'd blameleſſ unto the coming of our Lord Jesus Christ*. So St Peter exhorts the Christians he writes to thus: *Be diligent that ye may be found of him in peace, without spot and blameleſſ*, 2 Pet. 3. 14. Likewise the Words of St John to this purpose are expres: *Whosoever abides in him, viz. Christ, sins not*, 1 Joh. 3. 6. and, *whoſoever*

V.
Proofs from
Scripture.

Part II. ever is born of God, do's not commit sin, v. 9. and v. 7.
 Chap. 2. he that do's Righteousness, is righteous, even as he, viz. Christ, is righteous. Lastly, Zacharias and Elisabeth are said Luk. 1. 6. to have been both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless. From the forecited Texts it is most clear, that in order to our Justification by the Gospel-Covenant it is requir'd that we should be blameless or the like; and also it appears thence, that we may actually become so; that we may, if we be in Christ, not commit Sin, but do Righteousness; and that so as to become Righteous, even as he, viz. Christ is Righteous, that is, truly and properly Righteous, and not in respect of any Righteousness imputed to us, but in respect of our own actual Righteousness, which we our selves have done, like as Christ is Righteous on account of that Righteousness which he himself did. Lastly, it appears from Luk. 1. 6. that there have formerly been such Persons, as were thus actually righteous before God, forasmuch as they walked in all the Commandments and Ordinances of the Lord blameless. From all which it is to be concluded, that our Justification by the Gospel-Covenant do's partly consist in Justification *most properly so call'd*, i. e. *Justification from the blame of Sin.*

VI.
 The most proper
 Part of Justifica-
 tion is also the
 First in Order.

I proceed next to shew that this Part of our Justification by the Gospel-Covenant is the *First* in order. That this Part is before that other, whereby God accepts us to eternal Life or Glory, is (I think) confess'd; at least it is plain from Rom. 8. 30. *Whom he justify'd, them he also glorify'd.* That the same Part is likewise before the Forgiveness of Sin, which makes the third and only remaining Part of our Justification by the Gospel-Covenant, follows hence, that no ones Sins are forgiven, but his who has first perform'd the whole Condition of the Gospel-Covenant according to the State wherein he is, and so is truly and properly Just. The same may be gather'd both from the Words of Christ, Luk. 24. 47. and from the Words of St Peter, Acts 5. 31. For in both places Repentance is set before the Forgiveness of Sin. But whosoever do's truly repent,

pent, the same performs the whole Condition of the Gospel-Covenant for the State he is in, and so is truly Just, and therefore is pronounced truly Just or *properly justify'd* by God, namely in respect of his present State of Life. Now whosoever is so *justify'd*, thereby has right to the other Benefits of the Gospel-Covenant, viz. both to Forgiveness of Sins past, and also to eternal Salvation in respect of the Life to come. So that the conferring of the right to these two Benefits last mention'd may be look'd on as an *Appendix* only to our Justification properly so call'd; and consequently that Part of Justification, which is properly so call'd, is before the other two Parts or Benefits of the Gospel-Covenant aforementioned, and consequently is the first Part of Justification in the Order or Nature of the Things.

I go on now to the second Part of Justification by the Gospel-Covenant, viz. whereby *God absolves the Person that has perform'd the whole Condition of the Gospel-Covenant for the State he is in, from all his Sins committed before his Repentance*. Now that this Absolution or Forgiveness of Sins is included within the Notion or Compass of Justification by the Gospel-Covenant may be prov'd from very many places of Scripture. Such is Acts 13. 38, 39. where nothing can be more plain, than that *Forgiveness of Sins*, v. 38. is denoted by being *justify'd*, v. 39. So Luk. 18. 13, 14. these two Expressions, viz. *to be merciful* to a Sinner, (which is nothing else than *to forgive his Sins*) and *to justify* a Sinner, are used as equivalent. For our Lord having mention'd the Publican's Prayer, viz. *Be merciful to me a Sinner*, he immediately adds the Effect of the said Prayer, viz. that the Publican *went down justify'd to his House*. Again who can reasonably doubt but that those Words, Acts 26. 17, 18. *To receive Remission of Sins and Inheritance among them that are sanctify'd by Faith in me*, viz. Christ, signify the same as, *to be justify'd by Faith in Christ*, as it is elsewhere express'd. Wherfore he that is *justify'd*, by being *justify'd* receives these two Benefits from God thro' Christ, viz. Remission of Sins and Inheritance among them that

VII.
Of the second Part
of Justification,
viz. the Forgive-
ness of Sins.

Part II.
Chap. 2.

are sanctify'd. I shall pass by other Texts that may be cited to the same Purpose, and shall only observe further in general, that all those Texts, wherein the Sum of the Gospel is comprehended under Repentance and Forgiveness of Sins, as Luk. 24. 47. Act. 5. 31. &c. In these Places and the like there are these two Parts, viz. somewhat *requir'd*, and somewhat *promis'd*. That which is *requir'd*, is *Repentance*, under which name is comprehended the *whole Obedience* due to the Gospel: That which is *promis'd*, is the *Forgiveness of Sins*, under which name is comprehended the *whole of our Justification* by the Gospel-Covenant. But it could not be so comprehended, if Forgiveness of Sins was not at all included in the Notion or Compass of Justification by the Gospel-Covenant. Whereas on the contrary, as under Repentance is comprehended the whole Obedience due to the Gospel, because Repentance is a *Part* of the said Obedience; so under Forgiveness of Sins is comprehended our whole Justification by the Gospel-Covenant, because Forgiveness of Sins is a *Part* of our Justification by the Gospel-Covenant.

VIII.
Justification two-
fold, viz. from
Blame and from
Punishment.

Having shewn that Forgiveness of Sins is included in our Justification by the Gospel-Covenant, from several Texts of the Gospel or new Testament; for the better understanding of this Point, I shall next observe, *In what Sense* the Forgiveness of Sins is a Part of our Justification by the Gospel-Covenant, and may be *properly enough* denoted under the Name of Justification. It is then to be observ'd, that Justification may be esteem'd twofold, as it has respect either to the *Fault* or to the *Punishment* of Sin. In the first respect he is justify'd, who is innocent or *free from Fault*. In the second respect he also is justify'd, who, altho' he be guilty and convicted of a Fault or Crime, yet is absolv'd or *freed from Punishment* for the said Fault. Now it is apparent, that only the *first* sort of Justification is *properly* and *strictly* call'd Justification, forasmuch as he only is *properly* and *truly Just*, who is *free from Fault* or *Innocent*; and so the *latter* sort of Justification is so call'd *less properly* or only in some certain respect, viz.

as

as he that is in this manner justify'd, altho' he be not properly and really Just or free from Fault, yet he is dealt with as if he was Just, forasmuch as tho' he deserves Punishment for the Fault he is guilty of, yet he no more suffers it, than if he were entirely free from the said Fault, i. e. in short, forasmuch as he is absolv'd from the said Fault or Sin, or the Sin is forgiven him.

Part II.
Chap. 2.

Now our Justification by the Gospel-Covenant includes both the said Justifications. For the Latitude or Extent of Justification is to be accounted for according to the Tenor of the Law, by which the Person is judg'd. Now the Gospel-Law decrees, that any one that is justify'd from the Fault of Sin in respect of his present just or righteous Life, shall also be justify'd from the Punishment of Sin in respect of his past wicked Life, i. e. the Gospel-Law justifies no one, to whom it do's not at the same time forgive all his former Sins.

IX.
Justification by the Gospel-Covenant includes the twofold Justification aforesaid.

This twofold Justification is sometimes made use of, even in Human Courts. For instance: A King by Proclamation promises Pardon to Rebels on certain Conditions; suppose, If they lay down their Arms within a set Time, return to their Duty to the King, and take an Oath of Fidelity to him for the Future, and keep that Oath sincerely and truly. A Rebel performs this whole Condition, and sooner or later is cited into Court. This Person, in respect to his latter Behaviour since he return'd to his Duty, is properly justify'd, i. e. is (or may be) pronounced by the Judge to be properly Just. As to his former Behaviour during his Rebellion, he is by virtue of the King's gracious Proclamation justify'd also, but in a less proper Sense, forasmuch as he is not justify'd or pronounced to be free from the Crime of Rebellion, (for this is altogether impossible, viz. to undo what is once done) but is only justify'd or pronounced to be free from the Punishment due to his former Rebellion, as being repented of.

X.
An Instance thereof as to Human Judicatures.

As the foresaid twofold Justification do's sometimes concur in Human Judicatures, so each do's concur with the other always in the Divine Judicature as to the Justification of a Sinner. For the Sinner, being become

XI.
Both Sorts of Justification always concur in Justification by the Gospel-Covenant.

a Pe.

Part II. a Penitent for his former Sins, and living now according to the Tenor of the Gospel-Covenant, is therefore justify'd in both the said respects by God. For as to his present pious Course of Life he is *properly justify'd*, or pronounced *properly Just* by God. And as to his former ill Course of Life he is *justify'd only in the less proper Sense*, i. e. he is only *absolv'd from the Punishment* due to his former ill Course of Life, and that freely on account of the Satisfaction of Christ, and by the intervening of his own present Righteousness, by which as by the Means or Condition requir'd he obtains a Right to the Benefit of Christ's Satisfaction, viz. the Pardon of his former Sins. Having shewn that the Pardon of Sin is included in the Notion or Extent of Justification by the Gospel-Covenant, I come now to answer the Objections thereto.

XII.
An Objection
answer'd.

The First I shall mention, shall be this: That the word *Justification* is no where used in the Old or New Testament to signify the *Forgiveness of Sins*, which is endeavour'd to be prov'd by Induction, or citing such places of Scripture where the word *Justify* or some Conjugate of it is used, and then shewing how absurd the Sense will be, if instead of *Justify* you put *Forgive* or the like. Thus Deut. 5. 1. *They shall justify the Righteous, and condemn the Wicked*: where if for *justify* be put *forgive*, the Sense will be improper. So Matt. 11. 19. if instead of *Wisdom is justify'd of her Children*, be read *Wisdom is forgiven of her Children*, the Sense is absurd. But the Answer to this Objection is very easy. For we do not assert, that the word *Justification* do's of it self signify *Forgiveness of Sins*: on the very contrary we have observ'd afore §. 8. of this Chapter, that the word *Justification* properly and strictly taken, as to the literal Signification of it, can't be truly apply'd to or spoken of any one that needs Forgiveness of Sins, but only of one that is truly and strictly Just, or free from Fault or Sin. What we assert is this, that altho' the word *Justification*, according to the literal Import of it, do's not signify *Forgiveness of Sins*; yet according to the Use made of it in the *Gospel*, or when it is apply'd

apply'd to the *Gospel-law*, it do's include in the Notion of it the *Forgiveness of Sin*. So that no place of Scripture can be alledg'd, wherein the *whole Justification of a Sinner by the Gospel-Covenant* (concerning which alone is the Controversy) is spoken of, but that the Sense of the said Place will be as genuin or proper, if for *justify* be put *forgive Sin*, as otherwise. Thus in all Places where a Man is said to be *justify'd by Faith*, the Sense will be still proper, tho' it be put a *Man is forgiven his Sins by Faith*, or the like. So Luk. 18. 14. If for the Publican *went down to his House justify'd*, be read he *went down pardon'd or having his Sins forgiven*, the Sense is still Good and in effect the Same. So that enough has been said to shew that the Objection we are upon is False, forasmuch as there are several places in Scripture, where *Justification* and *Forgiveness of Sins* may be used as equivalent Terms; and where they cannot, such Places don't belong to the Point controverted, and so are foreign to the Purpose, and of no Weight.

Another Objection is this: *Forgiveness of Sins* and *Justification* are two different Things, it being a receiv'd Axiom, that *such Things as differ in Subject, differ between themselves*. Now that *Forgiveness of Sins* and *Justification* do or may differ in *Subject*, is manifest. For *Justification* may be found, where there is no Room for *Forgiveness*; and on the contrary, there may be *Forgiveness*, where there is no *Justification*. For instance. If a Man injures me, I may *forgive him the Fault*, and yet *not justify him in my Judgment*. See 2 Sam. 19. 23. On the contrary: One that is falsely accused of Injuring another, he may be *justify'd*, tho' he stands in *no need of Forgiveness*, when he is free from the Fault he is accused of. See Deut. 25. 1, &c. The same Answer will serve to take off this Objection, as took of the first, viz. It is to be remember'd, that the Question is only about *Forgiveness* and *Justification by the Gospel-Covenant*, which two never differ in *Subject*. For God *never forgives* any one according to or by virtue of the *Gospel-Covenant*, whom he do's

XIII.
Another Obje-
ction answer'd.

not

Part II. not also *justify*; and on the other hand, he *never justifies* any one, whom he do's not also *forgive his Sins*.
 Chap. 2. Hence it appears that the Instance of the rebellious *Israelites*, whom God is said Psal. 78. 38. to have *forgiven their Iniquity*, and yet 'tis certain did *not justify*, is foreign to the Purpose, forasmuch as it is manifest, that what is there said, is not to be understood of a *full and perfect*, that is, *Gospel-Forgiveness*, but only of *Forgiveness* as to this Life, and for the present Time, or till they should Revolt or become again Disobedient. Further, *Forgiveness* by the *Gospel-Covenant* is not a *bare Forgiveness*, such as that, when one barely forgives another that has injur'd him; but *Forgiveness* by the *Gospel-Covenant* is a *Legal-Forgiveness*, i. e. is granted by virtue of a Law and under certain Conditions. *Bare Forgiveness never is the same with Justification.* For he that is *barely forgiven* by a private Person, as such can *in no Sense* be properly said to be *justify'd*, forasmuch as *Justification* has properly respect to some *Judicature*. On the contrary, a *Legal-Forgiveness* may in a *less proper Sense* be call'd *Justification*, forasmuch as it is always a *Justification* of the Person forgiven by Law from *Punishment*. A clear Instance of this has been taken notice of afore §. 10. viz. in respect of a King justifying or pardoning one that has been a Rebel, but is return'd to his Duty, by virtue of a Proclamation. And such is the *Justification* of a Sinner by the *Gospel-Covenant*, as is above shewn in the same place.

XIV.
The third and
last Objection an-
swer'd.

The third and last Objection is, that *Forgiveness consider'd barely in it self is an Act of meer Grace and Mercy*, whereas *Justification properly so call'd is an Act only of Justice*, as Deut. 25. 1. And therefore they differ one from the other. Now the whole Antecedent is readily granted. But what follows thence? Only thus much truly, viz. that *Justification do's not consist in bare Forgiveness*, which is no more than has afore been granted. For it has been observ'd under the second Objection, that where there is no more than *bare Remission* in a *private Case*, there can be in *no proper Sense* *Justification*.

Justification. The Question is, Not whether Justification by the Gospel-Covenant consists in bare Forgiveness, (for this implies a Contradiction, inasmuch as Justification strictly so call'd is pronouncing a Man to be free from Fault, and so not to need Forgiveness:) but whether Justification by the Gospel-Covenant do's consist in that Forgiveness which is allow'd by the said Covenant, as a Part of, or included in the said Justification by the Gospel-Covenant. This is what we assert, and this third Objection alledges nothing to the contrary. For altho' Forgiveness consider'd barely in it self, and Justification strictly so call'd, are different Things, yet there is one and the same State or Condition of Forgiveness and Justification by the Gospel-Covenant, and so they differ not therein. As far forth as *Justification* by the Gospel-Covenant is an act of *Justice*, so far forth *Forgiveness* by the Gospel-Covenant is also an act of *Justice*. And as far forth as *Justification* by the Gospel-Covenant is an act of *Grace* and *Mercy*, so far forth *Forgiveness* by the Gospel-Covenant is also an act of *Grace* and *Mercy*. As to the first, viz. that *Justification* by the Gospel-Covenant is an act of *Justice*, it may clearly be prov'd by these two Arguments: 1st, that it is founded in *Christ's Satisfaction* for Sin. 2^{ly}, that it is no other than is transacted by virtue of a *Law*, and according to the said *Law*. And the same Arguments prove, that *Forgiveness* by the Gospel-Covenant is also no other than an act of *Justice*, forasmuch as it is in like manner founded in *Christ's Satisfaction*, (compare Rom. 5. 9. with Matt. 26. 28. Ephes. 1. 7. Col. 1. 14.) and is transacted by *Virtue of* and according to the *Tenor of the Law* of the Gospel. Whence it is that God is said to be *faithful and just* in forgiving the Sins of the truly Penitent, 1 Joh. 1. 9. Again that our *Justification* by the Gospel-Covenant is also, and that in a primary Manner, an act of *Grace* and *Mercy*, is most plainly attested by Holy Scripture. Thus we are said to be *justify'd freely by his Grace*, Rom. 3. 24. Where the Apostle uses a remarkable Pleonasm by saying, *freely and by his*, viz. God's *Grace*, that he might the better

Part II. shew, that our Justification is to be attributed to the Grace and Mercy of God. In like manner the same Apostle speaks of the *Forgiveness* of Sins, Ephes. 1. 7. *In whom, viz. Christ, we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.* So that whichever way those we are disputing against turn themselves, they can find nothing, but what may be alike affirm'd both of *Justification* and *Forgiveness* by the Gospel-Covenant.

XV.
What has been
said of the *For-*
giveness of Sins, who has perform'd the whole Condition of the Gospel-
Covenant for the State he is in, all such Sins as he has
committed before his Repentance, according to the Go-
spel-Covenant. is of great Use to
confute the Errors
of the Solifidians.

And this may suffice as to that Part of Justification by the Gospel-Covenant, whereby God forgives one *giveness of Sins*, who has perform'd the whole Condition of the Gospel-Covenant for the State he is in, all such Sins as he has committed before his Repentance, according to the Gospel-Covenant; or more briefly, this may suffice as to Forgiveness of Sins, as it is included in *Justification* by the Gospel-Covenant. I have insisted the longer on this Point, because it is of great Use to shew the Erroneousness of the Doctrin of the Solifidians. For these, at least the most Rank of them, tho' they deny not Repentance to be necessarily requir'd by the Gospel-Covenant to the *Forgiveness of Sins*, yet they stick not to deny Repentance to be requir'd to *Justification*. Which Error arises from their *not duly distinguishing* between Forgiveness and Justification properly so call'd and consider'd in themselves, and Forgiveness and Justification consider'd in respect to the *Sense in which they are used in the Gospel*; and therefore falsely assert Forgiveness by the Gospel-Covenant to be altogether different from Justification by the Gospel-Covenant; because Forgiveness consider'd strictly in it self is different from Justification consider'd strictly in it self. But since it appears from what I have said, that Forgiveness by the Gospel-Covenant is not different from, but included in Justification by the Gospel-Covenant; it follows that Repentance is requir'd by the Gospel-Covenant to our *Justification*, forasmuch as by the Confession of our Ad-

XVI.
Of the third Part
of Justification by
versaries it is requir'd to the *Forgiveness of Sins.*
the Gospel-Cove-
nant, viz. Acce-
ptance to Eternal
Life. It remains now to speak of the last Part of Justifi-
cation by the Gospel-Covenant, viz. whereby God ac-
cording

cording to the Tenor of the Gospel-Covenant receives one that has perform'd the whole Condition of the Gospel-Covenant for the State he is in, unto *Eternal Life as a Reward of his present Righteousness*. There are some *Solifidians* who contend, that the adjudging of Eternal Life to a Person (as well as the Forgiveness of Sins) is very different from Justification, and an Act altogether foreign thereto. Wherefore that on the contrary the *adjudging of Eternal Life* is included in the Notion of *Justification by the Gospel-Covenant*, shall be shewn from Scripture.

Part II.
Chap. 2.

For the right Understanding of what I here undertake to prove, the Like is to be observ'd, as was afore observ'd in reference to Forgiveness of Sins: viz. I do not affirm, that the word *Justification of it self*, or according to the literal Signification thereof, do's imply the adjudging of a Reward. For I well know that there may be *Justification*, where there is no Reward. He that is accused of Theft or Murder &c. in our Courts, if he be found Innocent, he is indeed *justify'd* or acquitted by the Judge; but then the *Law appoints no Reward* to be given him, because he is not a Thief or Murderer. It is well to be observ'd, that I speak of the word *Justification*, as it is apply'd to or made use of in the *Divine Judicature and Law of the Gospel*. And this is what I assert, viz. that *Justification by God and according to the Gospel-Covenant*, do's always include within its Extent the adjudging of *Eternal Life as a Reward* to the Person so *justify'd*. To sum up the whole Matter in short. The *Latitude or Extent of Justification* is to be judg'd of by the *Law* it refers to. Hence no Reward is adjudg'd to one that is *justify'd* in our Judicatures, because our *Law* do's not appoint such a Reward to the Innocent. But to him that is *justify'd* by the *Gospel-Covenant* in the *Divine Judicature*, to him a Right to the Reward of *Eternal Life* is also adjudg'd, because the *Gospel-Law or Covenant has decreed* such a Reward to the *Just*. So that in the *Divine Judicature*, altho' it be not exactly the same, to pronounce one *Just*, and to *adjudge him worthy of Reward*, yet it

XVII.

In what Sense this
is a Part of Justifi-
cation.

Part II.
Chap. 2.xviii.
Proofs from Scripture.

is evident that both these are contain'd under the Benefit of Justification by the Gospel Covenant.

But to come to Proofs from Scripture. And the first shall be Rom. 5. 18. — *So by the Righteousness of one, viz. Christ, the Free-gift came upon all Men unto Justification of Life.* Here the Justification obtain'd by Christ and so vouchsaf'd by the Gospel-Covenant is call'd, not barely *Justification*, or *Justification from Death* or the Punishment of Sin, but *Justification of Life*, forasmuch as it not only frees from Death, but brings along with it also Eternal Life. So v. 17. the Apostle celebrates the *Abundance of Grace and of the Gift of Righteousness*, i. e. of Justification by Christ; namely, because the said Gift of Justification did not only free from Death, which by Sin we have deserv'd, but go's further, and grants unto us, that we *shall reign in Life by Jesus Christ*. What can be said more clearly to the Purpose?

In like manner, what we assert, is confirm'd by those Texts, where to become *Heir*, viz. of the Kingdom of Heaven, and to be *justify'd*, are used as equivalent Terms, as Rom. 4. 13, 14. Gal. 3. 18. compar'd with v. 21. Col. 3. 24. To which may be added all the Texts, wherein *Justification*, *Life*, and *Salvation* are used promiscuously. For what other Reason can be given, why these Words should be so promiscuously used, but this, viz. that in *Justification* there is confer'd a Right to *Salvation* and *Eternal Life*. To instance in one Text, Gal. 3. 11. *That no Man is justify'd by the Law in the Sight of God, is evident: for the Just shall live by Faith:* where the Apostle proves that a Man is not *justify'd* by the Law but by Faith, because Man shall *live by Faith*. Which Argument of the Apostle's is of no force, unless our Assertion be true, viz. that *to be justify'd*, and *to live*, i. e. to have Right to *Eternal Life* be equivalent. And so much for Scripture-proofs, to which more might be added, but that those already brought sufficiently prove the Truth they were alledg'd for.

xix.
What has been said as to the third included in Justification by the Gospel-Covenant, is well

to

to be observ'd, forasmuch as it serves to confute the Errors of the *Antinomians* and *Solifidians*. For hence it appears, that whatever is necessarily requir'd by the Gospel-Covenant in order to attain *Eternal Life*, the same is necessarily requir'd by the Gospel-Covenant in order to be *justify'd*; and therefore that *not Faith alone*, but also the *Keeping of the Gospel-Commandments* is necessarily requir'd by the Gospel-Covenant, as a *Condition of Justification*. Thus Christ expressly teaches, *If thou wilt enter into Life, keep the Commandments*, Mat. 19. 17. So Mat. 7. 21. *Not every one that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that do's the Will of my Father which is in Heaven.* For it has been prov'd in the foregoing §. 18. that to enter into the *Kingdom of Heaven* or into *Life*, and to be *justify'd*, are equivalent Expressions.

Having thus prov'd by many and sufficiently strong Arguments (to say no more) the Truth of the Definition, or at least Description, of Justification by the Gospel-Covenant above §. 3. of this Chapter laid down, I judge it proper not to omit that those we dispute against in this Point, do confess, that Forgiveness of Sins and Right to Eternal Life are inseparably annexed to Justification by the Gospel-Covenant. Whence it follows, that all their Objections against the foresaid Definition of Justification by the Gospel-Covenant do in the upshot amount to no more than a trifling Wrangling about mere Words, or their Signification, which nothing advantages the Cause of *Solifidianism* which they plead for. Inasmuch as it is very absurd at the Bottom, to make the Conditions of attaining Things inseparably connected to be different. Whatsoever is requir'd to attain that which is inseparably annexed to Justification, the same must likewise be necessarily requir'd to attain Justification it self, forasmuch as one can't attain that which is inseparably annexed to Justification, without attaining also Justification. Wherefore, when by the Confession of our Opponents Repentance is in the New Testament expressly requir'd to attain Forgiveness of Sins, and the Keeping of the Commandments is expressly requir'd to attain

Part of Justification, is of great Use against the Errors of the Antinomians and Solifidians.

XX.

The Objections
of the Solifidians
shewn to be no
other than a frivo-
lous wrangling
about words.

Part II. attain *Eternal Life*; it is evident that *Both*, and therefore *not Faith alone*, are requir'd to our *Justification*, forasmuch as by the Confession of our Opponents *Both*, and *not Faith alone*, are requir'd to attain *Forgiveness of Sins* and *Eternal Life*, which are *inseparably annext to Justification*. More relating hereto will be taken notice of in its proper Place, viz. Chap. 7 and 8.

XXI. It has been largely shewn, *What is Justification by the Gospel-Covenant*: it is next to be shewn, *In what Measure the Gospel-Covenant is brought about and consummated*. Which is thus: Whosoever being a new

Convert or Penitent performs the *Inward Works of Faith and Repentance*, (viz. Believes in Christ, Grieves for and Detests Sin, humbly Flies for Refuge to God's Mercy, Loves God above all Things, fully Purposes to lead a new and holy Life, and the like,) he thereby performs the whole Condition of the *Gospel-Covenant*, which is requir'd of him as to the State wherein he at present is, altho' he has not yet had Opportunity or Time to lead a religious Course of Life actually. I expressly add *actually*, forasmuch as at least in *Vow* even a religious Course of Life ought to be perform'd by him that is to be Justify'd, which *Vow* is therefore to be comprehended under the sincere purpose of *Leading a new Life* reckon'd afore among the inward Works of Repentance. Such an one, having thus perform'd the whole Condition of the *Gospel-Covenant* for the State he is at present in, viz. of a new Penitent, is thereupon *justify'd* by the *Gospel-Covenant*, and has a *Right to all the Benefits* of the *Gospel-Covenant*. Now if Life be granted to such an one, then he is requir'd by the *Gospel-Covenant*, *actually to lead a religious Course of Life* in all respects, in order to preserve the *Justification* which he has attain'd. Lastly, the said Person being thus *justify'd* in this World, in the World and at the Judgment to come will be publickly and solemnly *declar'd* by Christ as Judge to be *Just* according to the Tenor of the *Gospel-Covenant*, and so the *Forgiveness of Sins* will be granted him, and the Reward of *Eternal Life* adjudg'd to him. Such is the Method of our *Justification*, or the gradual

gradual Progress of it from its Beginning to its Consummation.

Part II.
Chap. 2.

XXII.

Of Justification
*Constitutive and
Declarative.*

Hence it appears, that our Justification may fitly be distinguish'd into *Constitutive** and *Declarative*. By *Constitutive* Justification is meant that Justification, which we attain in this Life by the Gospel-Covenant. For Faith, and the other Christian Virtues, and the Works proceeding thence, are our very Righteousness, by which according to the Gospel-Covenant we are *constituted* formally Just before God. By *Declarative* Justification is meant the publick and solemn *Declaration* of our Righteousness, and consequently Right to the Forgiveness of Sins and Eternal Life, by the Sentence of Christ as Judge before all the World; in which *Declaration* consists the most proper Notion of the *Divine Judgment* at the last Day. It is of use further to observe, that both constitutive and declarative Justification concur in and belong to the same Persons, and that under the same Conditions, i. e. whatsoever is requir'd that any one should be *declar'd* Just by Christ in the future Judgment, the same is plainly requir'd that he should be really *constituted* Just by the Law of Christ in this Life. For the *declaratory Sentence* of a Judge ought in all respects to *answer* to the *Constitution* of the Law. Whence arises an unanswerable Argument against the *Antinomians* and *Solifidians*, viz. if we are *declar'd just* by Christ in the future Judgment *not without regard to our Works*, then we are likewise *constituted just* by the Law of Christ in this Life *not without regard to our Works*.

Further *constitutive* Justification may fitly be distinguish'd into *First* and *Second*. The *first* Justification is no other than the Grace or Favour of Justification *first* granted to one that has perform'd the whole Condition of the Gospel-Covenant for the State he is in. The *second* Justification is nothing else than the Continuation of the Justification afore granted, viz. so long as the Person justify'd *continues* to perform the whole Condition of the Gospel-Covenant. It is of great use accurately to *distinguish* between the *first* and *second* Justification,

XXIII.
Of *First* and *Se-
cond* Justification,
and the great Use
thereof to confute
the Errors of the
Solifidians.

Part II.
Chap. 2.

fication, and so between the *Good Works* which are necessarily requir'd to the one and to the other. To the first Justification only the *Inward Works* of Faith, Repentance, Hope, Charity, &c. are *absolutely necessary*. The other *Outward Works*, which appear in the outward and actual Exercise of the Christian Virtues, are only the Signs and Fruits of inward Piety, and follow after the first Justification, and are to be perform'd on this Condition, that Opportunity be given so to do; insomuch that the foresaid *outward Works* are *not necessary*, but *on a Supposition*, viz. to the second Justification or to *continue* our Justification, if so be God prolongs the Life of the Person justify'd. The foregoing Distinction is of great use, forasmuch as thereby is easily answer'd and taken away many of the Objections made use of by the *Solifidians* against the *Necessity* of Good Works unto *Justification*; of which see more in its proper Place, viz. Chap. 8. of this second Part.

XXIV.
Justification by
the Gospel-Cove-
nant is not an in-
stantaneous but a
continued Act.

From the Method above §. 21. shewn, How our Justification is brought about and carried on from its Beginning to its Consummation, may be deduced several Particulars that well deserve our Observation. For first it hence appears, that our Justification is *not an instantaneus Act*, as they speak, that is, is not done All at once and in an Instant; but that it is a *continued Act* every Day as long as one lives more and more to be perfected, and then at length quite perfected and consummated, when one has perfectly and to his Life's End fulfill'd the Condition of the Gospel-Covenant by which he is justify'd. To this pertains that noted Saying of St John, Revel. 22. 11. *He that is Righteous, let him be Righteous still*, i.e. let him continue and grow in Righteousness, and so in the Favour and Friendship of God, according to those Words of our Saviour, Joh. 15. 10. *If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love.* This first Particular drawn from the Method of Justification above laid down, is most worthy of Observation, forasmuch as it mightily serves to confute the erroneous Doctrins of the *Antinomians* and *Solifidians*.

For

The same example
plify'd in the In-
stance of Abra-
ham.

For a further Proof of the foresaid Particular I shall here shew, that *Abraham* was justify'd not All at once, but by Degrees more and more. Hence St Paul describing the several Degrees of *Abraham's* Justification, begins the matter from its very Original, and teaches that *Abraham* then first approv'd himself faithful to God; and so was justify'd, when being call'd, by Faith he obey'd going out, viz. of his own Country, and not knowing whether he was to go, Hebr. 11. 8. *Abraham* further approv'd himself faithful to God, and so was further justify'd, inasmuch as by Faith he sojourn'd in the Land of Promise, v. 9. He was still further justify'd, in that being not weak in Faith, he consider'd not his own Body now dead, as it were with old Age &c. but against Hope believ'd in Hope that he should become the Father of a numerous Offspring according to God's Promise: to which St Paul refers, Rom. 4. 18 — 22. and Hebr. 11. 12. But then at length *Abraham* did in the highest Manner approve himself unto God, when by Faith, he being try'd, offer'd, i. e. was ready to offer up *Isaac* his only begotten Son of Sarah, and of whom it was said, that in *Isaac* shall thy Seed be call'd, Hebr. 11, 17, 18. And hereupon *Abraham's* Justification was in a still much higher Manner perfected, or rather was perfected in the highest Manner it could be by any single Act of Faith and Obedience, inasmuch as a greater Trial of *Abraham's* Faith and Obedience can't, I think, be suppos'd, than that of offering *Isaac*. So that there wanted nothing to consummate *Abraham's* Justification as to this Life, but his Continuing in the same Faith and Obedience to his Life's End.

Having had this Occasion to shew, how *Abraham's* Justification was perfected by Degrees, hence arises an easy Answer to that Objection of the Solifidians and others against the express Words of St James, Chap. 2. 21. viz. that *Abraham* was justify'd by Works, in offering *Isaac* his Son upon the Altar. For hereto they object, that altho' *Abraham* is here said to be justify'd by Offering his Son, yet he was justify'd long afore by Faith in the sight of God, as appears from Gen. 15. 6.

An Objection o
the Solifidians to
Jam. 2. 21. an-
swer'd.

Part II.
Chap. 2.

where it is said that *he believ'd in the Lord*, viz. as to God's Promise that he should have a numerous Seed, and *he counted it to him for Righteousness*. Whence they infer, that the Justification mention'd by St James signifies only that *Abraham* by offering *Isaac* was declar'd righteous before Men, not that he was then justify'd before God. To this Objection, I say, the Answer is easy from what has been afore observ'd concerning *Abraham's gradual Justification*. For thence it appears, that altho' *Abraham* was afore justify'd before God, yet he might nevertheless be said to be also then justify'd before God, when he was ready to offer his Son; forasmuch as Justification is not done All at once, as in the Objection is falsely suppos'd, but by Degrees; and consequently *Abraham's* offering his Son was a means of the Justification being continued, which he had afore in a lesser Degree. To shew the Weakness of this Objection further, I observe, that if the said Objection should hold good, then St Paul likewise could not have infer'd from the very same Place which the Solifidians make use of in the foresaid Objection, viz. Gen. 15. 6. that *Abraham* was then justify'd by Faith: forasmuch as afore this, viz. Gen. 12. 1 — 4. *Abraham* had approv'd himself faithful unto God in leaving his Country &c. and so was then, and consequently afore what is mention'd Gen. 15. 6. first justify'd. On which Account St Paul begins (Hebr. 11. 8.) the Account of *Abraham's* Faith and Justification with the Instance last cited, viz. *By Faith Abraham, when he was call'd to go out — went out* &c. as has been afore observ'd in §. 25. Wherefore the same Answer, which the Solifidians would give to others to the Argument here alledg'd by me, they should take themselves, viz. that *Justification is not done All at once, but a continued Act, every Day more and more to be perfected*.

XXVII. The Distinction between Right to shew, that the Distinction between Right to a Thing and in a Thing and in a Thing is altogether frivolous, as it is apply'd to the Busines of our Justification. He that, having perform'd the whole Condition of the Gospel-Covenant for

for the State he is in, has thence by Virtue of the Gospel-Covenant a Right to the Kingdom of Heaven; the Same, should he dy the next moment, has also a Right of necessity in the Kingdom of Heaven, there being no other intervening Condition requir'd by the Gospel-Covenant on the part of the said Person himself. 'Tis true, that if God prolongs the Person's Life, then it is requir'd of him to lead an holy Course of Life, and to increase in Holines. But this is not requir'd to get a new Right which he had not afore, but only to preserve the Right he had afore; and that as 2 Pet. i. 11. *An Entrance may be minister'd unto him abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* The Case is this: Declarative Justification, as is afore observ'd §. 22. answers in all respects to Constitutive Justification. Hence he that believes, repents, loves God and his Neighbour, and expressles this and other his inward Piety by pious Words and Deeds, as Opportunity offers it self or he is able for the present, such an one has attain'd the first Grace of Justification. If he be taken out of this World forthwith, and before he has Strength or Opportunity to bring forth the Fruits of his inward Piety by a religious Course of Life; at the last Judgment he shall be judg'd according to his inward Piety, or the inward Works of Faith, Repentance, Charity, &c. which he did express by Words and Deeds suitable to the State he was in. According to this his less perfect Degree of Piety, God for his great Mercy in Christ shall give him *Forgiveness of Sins* and *Inheritance* among them that are sanctify'd, but a lesser Inheritance or *Degree of Happiness*, than that which shall be assign'd to such as have attain'd to a more perfect Degree or *Habit of Piety* by leading a long religious Course of Life. For it is observable, whereas 2 Pet. i. 11. it is said, that to such an Entrance shall be minister'd abundantly into the Kingdom of Christ, thereby is meant, that an Entrance shall be minister'd more abundantly to such, i. e. they shall enter into the greater Joys of their Lord, proportionably to their greater Piety in this Life.

Part II. Lastly, the Method of our Justification afore §. 21.
 Chap 2. laid down clearly shews, that the Right to the King-
 xxviii. dom of Heaven, which is granted in the first Justifica-

The Right to E- ternal Life grant- ed in the first Ju- stification, is not an absolute but conditional Right, as de- pending on the Condition of leading an holy Course of Life for the future, if God shall grant Life; and a Conditional Right and so may be therefore the said Right to the Kingdom of Heaven is Recall'd or Taken Revocable, or may be Lost or Forfeited, if the Condition requir'd for the future be not perform'd. This is the manifest Doctrin of the Holy Scripture, of the Catholick Church, and so of our Church. Indeed the Opinion that the *first Justification* is *Absolute*, and consequently that he that is once endued with justifying Faith, *can never fall from it*, and *eternally perish*, is no other than an absurd Fiction, and of very dangerous Consequence. For which Cause it will be worth while largely to shew the Truth of the contrary Doctrin; to which Purpose we shall bestow a whole Chapter, viz.

Chap. 10. of this second Part.

xxix. Having shewn *What Justification is*, and by *what Method* it is brought about and consummated, it remains in the last place to speak of the *Causes* of our Justification. And 1st, the principal *Efficient Cause* thereof is God alone; for Justification is an Act of God only according to Rom. 8. 33. *It is God that justifies.* 2^{ly}, what is call'd in Metaphysicks the *Pro-egumenal Cause* of our Justification, i. e. that which *inwardly* disposes the principal Cause and incites him to act, is acknowledg'd by All to be the great Love of God to Man. 3^{ly}, the *Pro-cataretical Cause* of our Justification, or that which *outwardly* moves the principal Cause to act, is according to Scripture and the Catholick Church the alone Satisfaction or Merits of Christ; whence this Cause is often styl'd the *Meritorious Cause* of our Justification. 4^{ly}, Faith and the Rest of the Christian Virtues, and the Actions proceeding from them are our very Righteousness, whereby as by the *Formal Cause* we are fid to be properly justify'd; and also whereby as the *Cause without which Not*, (as it is call'd) i. e. as the Means or Condition to be perform'd, we obtain the

Free-

Free-gift of the Forgiveness of Sins and of Eternal Life. Whereas some earnestly contend for an *instrumental Causality* of Faith in the Business of our Justification, it is nothing else but a meer empty Subtlety, as shall be shewn in Chap. 7. concerning Faith.

Part II.
Chap. 2.

And here I shall close this Dissertation concerning Justification, as it relates to God as the *Efficient Cause* thereof. As to its *Pro-egumenal Cause* nothing need be said, when it is agreed by All that it is to be refer'd to the great Love of God to Man. As to the *Pro-cataractical* or *Meritorious Cause* of our Justification, great Controversies have been raised about it in these last Centuries or Ages; as also as to the *Formal Cause* and *Condition* of Justification on our Part. Wherefore I shall treat particularly of these Causes so disputed about, and first of the *Meritorious Cause* of our Justification, or *Christ's Satisfaction*.

XXX.
The Close of
this Chapter.

C H A P. III.

Of that Part of the Gospel-Covenant, which relates to Christ our Redeemer, and particularly of the Satisfaction of Christ.

Having explain'd that Part of the Gospel-Covenant which relates properly to *God*, I proceed to that which relates properly to the *God-Man Jesus Christ our Redeemer*. This Part Christ himself denotes in that Summary Account he gives us of the Gospel-Covenant, Luk. 24. 46. by these words, *It behov'd Christ to Suffer, and to rise from the Dead the third Day.* So that this Part of the Gospel-Covenant is distinguishable into two general Branches, viz. Christ's Passion and Resurrection. The End of both which we are briefly told by St Paul, Rom. 4. 25. where he teaches us, that Christ was *deliv'red for our Offences, and rose again for our Justification*, i. e. by his *Death* he made *Satisfaction* for our *Sins*, and by his *Resurrection* he gave unquestionable Proof, that the *Satisfaction*, which he had made, was accepted by *God*,

I.
That Part of the
Gospel-Covenant
which properly
respects Christ is
contain'd chiefly
in Christ's Satis-
faction.

Part II. God, so as to avail for the Obtaining for us all Thing necessary to our Justification, which were to be given upon God's Part, viz. the Forgiveness of Sins, and the Grace of the Holy Spirit in this Life, and eternal Glory in the World to come. Whence it appears, that this Part of the Gospel-Covenant which relates to our Redeemer, consists chiefly in Christ's *Satisfaction*, as being that on which depend all the Benefits of our Redemption.

II.
The Method ob-
serv'd herein.

Whereas then Christ's Satisfaction is wholly deny'd by Some, and wrong understood by Others, I shall treat the more particularly of it in this Method: 1st, I shall prove that Christ has made *Satisfaction for the Sins of Man*: 2^{ly}, I shall prove that he made Satisfaction for the Sins of *All Mankind*: 3^{ly}, I shall shew *What is the Effect of Christ's Satisfaction, or how far it avails to our Justification*.

III.
It is prov'd a-
gainst the Socinians, that Christ
has made Satis-
faction for our
Sins.

First I am to shew, that Christ has made *Satisfaction for the Sins of Man*. This is deny'd by Socinus and his Followers, who will not allow Christ to have dy'd for Us or in our Stead, but only for our Good, which is no more than what may be said of any *Martyr* that has suffer'd for the Truth of Religion. But that Christ dy'd in our Stead, or for our Sins, may be prov'd by Multitudes of Texts. For 1st, Such are wherein Christ is styl'd an *Offering* or *Sacrifice* for Man or the Sins of Man, as Isai. 53. 10. Ephes. 5. 2. Hebr. 9. 14, 26. and 10. 10. and elsewhere. 2^{ly}, The same is further prov'd by those Texts, wherein Christ is styl'd a *Propitiation for our Sins*, as Rom. 3. 25. and 1 Joh. 2. 2. and 4. 10. and likewise where he is said to make *Reconciliation for the Sins of the People*, Hebr. 2. 17. 3^{ly}, The same is still more plainly prov'd by those Texts, wherein Christ is expressly said to have dy'd for our Sins, or suffer'd, or given himself for our Sins, or the like, as 1 Cor. 15. 3. Gal. 1. 4. and 1 Pet. 3. 18. Isai. 53. 4—6.

4^{ly}, The same is somewhat more fully express'd, where Christ is said to have given his *Life a Ransom for Many*, Matt. 20. 28. or to have given himself a *Ransom for All*, 1 Tim. 2. 6. In which last Text the Original word for

or Ransom is ἀντίλυτος, the first Component of which
plainly denotes a *Change of Persons*, or that Christ
dy'd in our Stead. Lastly, the same is most clearly
and fully asserted 1 Pet. 2. 24. where Christ is said to
be He, who *His own self bare our Sins in his own Body*
on the Tree, i. e. Cross. Thus Many and Plain and
Full Proofs are there in Scripture of the Truth we are
peaking of. So that such as will not be convinced by
such Proofs, are to be convinced by no Proofs or Rea-
son, but must be left to the just Judgment of God for
such their wilful and obstinate Error, or Unbelief of
so plainly Reveal'd an Article of our Christian Reli-
gion.

However it will be of use to the Reader to take no-
ice of the *Socinians* most specious Objection against Christ's Satisfaction, viz. that if Christ has made *Satisfac-*
IV. The Socinian's
Objection an-
swer'd
tion for our Sins, than we can't be said truly to be
justify'd or forgiven our Sins freely, as Rom. 3. 24. But this Objection is wholly founded on a Mistake, as if *Forgiving freely or of Grace* was altogether inconsistent with any *Satisfaction*. For on the contrary, where the Receiving of the Satisfaction offer'd may be refus'd, there the *Not-refusing* of the said Satisfaction is an Act of *Grace* or *Favour*, and consequently the *Forgiveness* following thereupon, as being an *Effect* of the said Act of *Grace*, is also it self an Act of *Grace*, and so may be said to be given freely, notwithstanding the Satisfaction made. And this more especially in such Cases, wherein he that receives the Benefit of the Forgiveness, contributes nothing to the Satisfaction made. Now both these Circumstances concur in Christ's Satisfaction; inasmuch as God the Father might without any Injustice have refused to admit of Christ's Satisfaction for our Sins, and also Man, who receives the Benefit of Christ's Satisfaction, contributes *Nothing thereto himself*. Nay 'tis well known, that a Prince is said *Freely or of his Grace to pardon* one that is guilty of Death, when he spares his Life, tho' he lays a Fine upon him or the like. How much rather than may we be said to be *pardon'd freely by God*, when the *Satisfaction requir'd*

Part II. requir'd in order thereto was *not made by us*, but the Forgiveness is vouchsaf'd altogether freely as to our selves, tho' not absolutely freely. Whence it being said Rom. 3. 24. *Being justify'd freely by his Grace, viz. in respect of our selves, it is immediately added, thro' the Redemption that is in Jesus Christ.*

v.
It is prov'd a-
gainst the *Calvi-*
nists or Predestina-
tarians that Christ
has made Satisfa-
ction for the Sins
of All Mankind.

I proceed next to shew, that Christ made Satisfaction for the Sins of all Mankind in general. And there is likewise no Article of our Religion, that is more plainly asserted in Holy Scripture than this. Thus Joh. 1. 29. *Behold the Lamb of God which takes away the Sins of the World.* And Joh. 3. 16, 17. *So God lov'd the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World, but that the World thro' him might be sav'd.* So Joh. 12. 47. *I came not to judge the World, but to save the World.* Likewise 2 Cor. 5. 19. *God was in Christ, reconciling the World unto himself; and v. 14, 15. If one dy'd for All, then were All dead, and he dy'd for All.* I shall add but three Places more, viz. 1 Tim. 2. 4—6. *Who, viz. God will have All Men to be saved, — for there is one God, and one Mediator — Christ Jesus, who gave himself a Ransom for All.* So Hebr. 2. 9. *That he, viz. Jesus by the Grace of God should taste Death for Every Man.* Lastly, 2 Pet. 3. 9. *The Lord — is long-suffering toward us, not willing that Any should perish, but that All should come to Repentance.* These Texts are so Express and Plain, that whosoever will not be convinc'd thereby of the Truth we are speaking of, the same may be justly said of these, as is said in the end of the last Paragraph concerning such as deny wholly Christ's Satisfaction, viz. that they are to be convinc'd by no Reason or strength of Proof, and therefore must be left to the just Judgment of God for such their obstinate Unbelief of an Article of Christianity most clearly and expressly reveal'd in the New Testament.

VI.
The Error of
the Predestinarians
worse than that of
the Socinians.

Indeed the Error of the *Socinians* in denying that Christ made Satisfaction for *Any Man*, is a much less Error, and so much more excusable than the other Error

in allowing Christ to have made Satisfaction, but denying that he made Satisfaction for *All Mankind*. The Error of the *Socinians* only lessens the Obligation and Gratitude we ly under to Christ on account of his Death, but it leaves the way to Salvation open and free to *All Mankind alike*, and so do's not lessen or injure God's Mercy and Justice in this respect. Whereas the other Error do's both these, inasmuch as it lessens God's Mercy by *restraining it only to certain Persons*, and so lessens and injures God's Justice by *representing God to act partially*, and as if there is with him *Respect of Persons*, (contrary likewise to express Scriptures as Rom. 2. 11. Act. 10. 34. &c.) In short, the Denial of Christ's Satisfaction to extend to All Mankind is a Doctrin so derogatory to the Divine Goodness and Justice, and so destructive to Man's Salvation, that it was *not heard of till before the End of the fourth Century*; and not long after its Rise it was *condemn'd as Heretical*, first by the Synod of *Arles in France*, and a little after by that of *Lyons*. It was not reviv'd again till the *ninth Century* by the unhappy Monk *Gothescaucus*, who was condemn'd for his Heretical Doctrins by all the German Bishops in the Synod of *Mentz* held A.D. 848. And the Decrees of this Synod was a little after agreed to by a Council of the Bishop of *Reims* and other Bishops of *Gallia Belgica*. In the concurrent Condemnation of the Doctrins of the *Predestinarians* (as they were then call'd) the Christian Church continued till the *sixteenth Century*, at which time the erroneous Doctrin of *Gothescaucus*, as to the Point we are speaking of, was again reviv'd and defended by *Calvin* and others. In the mean while the *Universality of Grace* and *Redemption* by Christ, which is the same in effect as his *Satisfaction for all Mankind*, was continued to be asserted and defended by the principal Foreign Reform'd Churches, as that of *Augsbury, Saxony, &c.* as may be seen in the *Confessions* of the said Churches, which are Accounts given by Authority, of the *Articles of Religion* receiv'd by the said Churches.

Part II. That the Satisfaction of Christ for the Sins of all
 Chap. 3. Mankind is and has all along been the constant Doc-
 trin of our Church of England, appears from its several

VII. The Church of publick Writings. Thus

The Church of England has all along maintain'd Christ's Universal Satisfaction. ^{1st, It teaches the said Doctrin in the Articles of Religion;}

as particularly Art. 7. Both in the Old and New Testament everlasting Life is offer'd to Mankind by

VIII. As first, in its Christ, &c. So Art. 15. He (viz. Christ) came to be a Lamb without Spot, who by the Sacrifice of himself once made, should take away the Sins of the World. And

Art. 31. The Offering of Christ once made is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual. What can be more plainly and fully affir'd by Words?

IX. Secondly, in our Catechism. 2^{ly}, So in our Catechism our Church teaches, that what is chiefly to be learn'd by every One in the second Part of the Creed is this, viz. To believe in God the Son, who has redeem'd him and all Mankind.

X. Thirdly, in our Liturgy. 3^{ly}, The like is to be found in several Places of our Liturgy, as in the Office of the Communion, and 1st in the Consecration-Prayer: Almighty God — who — didst give thy only Son Jesus Christ to suffer Death upon the Cross, who made there — a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, &c. 2^{ly}. At the Delivery of the Bread and Wine, the Minister is to say to every One, The Body of our Lord Jesus Christ, which was given for Thee, &c. — The Blood of our Lord Jesus Christ, which was shed for Thee, &c. And thus much for the Communion-Office.

3^{ly}, In the General Thanksgiving of the daily Office we find the like: We bless thee for our Creation, Preservation, and all the Blessings of this Life; but above all for thy inestimable Love in the Redemption of the World by our Lord Jesus Christ. 4^{ly}, So in the Collect for the Sunday next before Easter: Almighty and ever-

lasting God, who of thy tender Love towards Mankind has sent thy Son — that all Mankind should follow the example of his great Humility. Lastly, not to be too tedious, in the first and third Collect for Good Friday are these Words: Almighty God, we beseech thee Graciously

ciously to behold This thy Family, for which our Lord Jesus Christ was contented to be betray'd, &c. And, O merciful God, who hast made all Men, and hatest nothing that thou hast made, — have mercy upon all Jews, Turks, Infidels, and Hereticks, — and so fetch them home to thy Flock; that they may be sav'd, &c.

Part II.
Chap. 3.

4^{ly}, To the same Purpose might a great deal be alledg'd out of the Book of Homilies. But to avoid being too long on this Point, tho' a Momentous one, I shall instance but in one or two Passages taken from the Homily concerning Christ's Death and Passion. In the very beginning of the second Part whereof special notice is taken of the great Mercy and Goodness of our Saviour Christ in suffering Death Universally for all Men. In the same second Part we read afterwards thus: *So God lov'd the World, (says St John) that he gave his only begotten Son, that whosoever believes in him, should not perish, &c. — but to Whom did he give him? He gave him to the Whole World, that is to say, to Adam and All that should come after him, i. e. descend from him.* What can be more express and full for Christ's Universal Satisfaction?

XI.
Fourthly, in the
Book of Homilies.

Since then our Church in all the foremention'd Books put forth by its Authority has thus asserted Christ's Satisfaction for all Mankind, in the most express and full Terms as can be made use of, and that in so many Places as have been here cited, and many others here omitted for Brevity-sake, or as being Superfluous; it would be very strange, (because it is a plain Sign of Weakness and even downright Folly,) that any should pretend, that our Church so much as favours, and much more strange, that any should have the Assurance to say, that our Church asserts the contrary Doctrine, and requires it to be believ'd as an Article of Religion: this, I say, would be very strange, but that the Badness of their Cause forces such as say so, to catch hold (as Men drowning are wont) of any thing, that they do but imagin, tho' falsely, will support them. Such their Pretence is wholly founded on our Article the 17th concerning Predestination and Election; and that it is a meer Pretence

XII.
The Objection
taken from our
Article of Predesti-
nation largely an-
swere'd; and the
Absurdity thereof
shew'd.

Part II.
Chap. 3.XIII.
Answer the
first.

or by no means well grounded, will appear from these Considerations.

1st, That it is a receiv'd, because no other than a most reasonable Rule, that *obscure* Passages are to be *expounded* by *less obscure*, and so much more by the *most express, full, and consequently clear* Passages or Terms relating to the same Point. Wherefore since the Terms used in the foresaid Article of Predestination are *obscure*, not to say *very obscure*, they are according to the foresaid Rule or Reason to be *expounded* by other *less obscure*, and much more by the *most express, full, and clear* Terms made use of elsewhere by our Church, in reference to Christ's Satisfaction. Especially since

2^{ly}, The *obscure* Terms which are pretended to bear against Christ's universal Satisfaction, are used by our Church but *once*, viz. in the Article of Predestination; whereas *express, full, and clear* Terms for Christ's universal Satisfaction are made use of in *very many* Places of the Writings of our Church, and that in the *highest Manner as can be* in some of the said Places, as appears from the Places aforesaid, particularly from *no fewer than three* of the *Articles of Religion* set forth by our Church, viz. the seventh, fifteenth, and thirty first. But surely it is most reasonable, that the *Doctrin* of our Church should be *judg'd of*, by what is *clearly exprest in three Articles*, besides *many other* Places, than by what is *obscurely exprest* only in *one single Article*. And that still more especially since

3^{ly}, It is another receiv'd, because most reasonable Rule, that the *Sense* of a Writer is to be *judg'd of* by such Places where he more professedly and directly speaks of a Point, than where he speaks only obliquely or indirectly and implicitly. What is said in our Article of Predestination, must be allow'd to refer to Christ's Satisfaction *only indirectly or implicitly*, forasmuch as therein is no mention made, either of Christ's Death, or of the Satisfaction made thereby. But now the thirty first Article *professedly and directly* treats of Christ's Death, and the Satisfaction made thereby, and affirms the said Satisfaction to be for *All the Sins of the whole World,*

XIV.

Answer the
second.

XV.

Answer the
third.

World, both Original and Actual. Than which no Words can be more express and full. Wherefore the Sense of our Church concerning the universal Satisfaction of Christ ought in reason to be judg'd of by the *thirty first Article*, rather than by the *seventeenth*. And the like is to be understood as to the Communion-Office and Collects for Good Friday, inasmuch as what is there said *professedly or directly* belongs to Christ's Death and Satisfaction.

Lastly, such as infer from the Article of *Predestination*, that our Church *holds not* the Universality of Christ's Satisfaction, to make their Inference good or necessary, must ground it on this Supposition, viz. that there is *no Predestination* but what is *altogether inconsistent* with Christ's *universal Satisfaction*. For if Predestination and universal Satisfaction be *very consistent* one with the other, then the Church's *holding* Predestination can't in reason be interpreted or infer'd to be a *Denial* of universal Satisfaction. But now there is nothing said in Scripture of Predestination to Eternal Life, but what is *very consistent* with Christ's universal Satisfaction. The word *Predestinate* is mention'd but Rom. 8. 29, 30. and Ephes. 1. 5, 11. and nothing is there said to the contrary. And the like holds true as to *Election* to Eternal Life, nothing being said concerning it in Scripture, but what is *very consistent* with Christ's universal Satisfaction. In short the true Notion of Predestination and Election to Eternal Life according to Scripture is this:

God, as foreseeing all things from all Eternity, did before the Foundation of the World (as Ephes. 1. 4.) foresee Adam's Fall, and thereby Loss of eternal Life design'd him and his posterity by the first Covenant before the Fall. Whereupon God did of his free and infinite Mercy, likewise before the Foundation of the World, purpose the Redemption of all Mankind by Christ, and to that End that Christ by his Death should make Satisfaction for all the Sins of the whole World, and so should restore all Mankind to a Capacity of attaining eternal Life by Virtue of the Covenant made with Man quickly

Part II. quickly after the Fall in Christ. God, as he is Creator of all Mankind, so has a Love for all Mankind, and hateth nothing that he has made. Out of this Love to all Mankind as being all alike his Creatures, he was *not willing that Any should perish*, as 2 Pet. 3. 9. and therefore purpos'd that Christ *should taste Death for Every Man*, as Hebr. 2. 9. and so *every Man* should be put into a Capacity of attaining eternal Life. But as this proceeded from his Love to all Mankind, so his *Wisdom* and *Holiness* requir'd that *no one* should partake *actually* of eternal Life, but *such* as should become Just and Holy, and consequently This was made an *indispensable Condition* of *actually* attaining eternal Life; and as It was on this Account made an indispensable Condition of the Gospel-Covenant on *Man's Part*, so God graciously covenanted on his Part to give or offer to *every One* the Grace of his Holy Spirit, so as to enable him to perform *that Holiness*, which was requir'd of him, in order to the actual attaining of eternal Life, for the State he was in. *This Purpose* of God, before the Foundation of the World, that tho' Christ should make Satisfaction for the Sins of all Mankind, and so restore all Mankind to a Capacity of Salvation, yet no one should be actually sav'd, but what perform'd the indispensable Condition of Holiness and Righteousness requir'd by the Gospel for the State he is in. *This Purpose*, I say, is That and All that is truly meant by *Predestination* according to the Scripture, the said Word signifying no more literally than a *Purposing* or *Determining* *aforehand*. And because *this Purpose* of God consists partly in this, viz. that *only Such* of Mankind as should become Holy and Just for the State they are in, should *actually be sav'd*; in this Respect hence it is call'd in Scripture *Election*, the Word literally signifying only a *Choice*, forasmuch as God's foresaid Purpose *actually to save only the Holy*, is a sort of *making Choice of the Holy* out of the rest of Mankind. The Sense here given of Election and Predestination is the *only true Scriptural Sense* of the Words in respect to *Salvation or eternal Life*. And accordingly it will be found on trial,

trial, that any Place where any thing is mention'd in Scripture concerning *Predestination* or *Election to eternal Life*, the same may be most properly and easily expounded according to the Sense given by me of the said *Predestination* and *Election*; and so in a Sense *not inconsistent* with Christ's universal Satisfaction. Whence it follows, that it is *no Argument* that our Church is *against Christ's universal Satisfaction*, because it *allows of Predestination and Election* as set forth in Scripture, is what was to be prov'd.

Tho' enough, or rather more than enough, has been already said to prove the Truth of Christ's universal Satisfaction *in it self*, and also that it is particularly asserted by our Church to be a Truth, and that our Church has *nothing in its publick Writings* contrary thereto: yet forasmuch as the contrary Opinion prevails too much at this very Day, I shall add still more to shew the Falseness and even Absurdity of the said Opinion, drawn from other Considerations.

First then it is in Reason to be allow'd, that the *true Sense* of the Writings of our Church is best to be learnt from Such as were *concern'd* in the Drawing of them up or the like, or *liv'd* and were *considerable* in the Church at that time. 'Twill be sufficient to name to this purpose Bishop *Hooper* and Bishop *Latimer*, because of the high Station they were in then in the Church. *Hooper* was a Leading Man in that Synod, from which our Articles first came abroad, and so is in Reason to be allow'd a *very* or rather *most proper Interpreter* of the Articles. Now this Worthy Prelate in his Explanation of the ten Commandments do's so often, and so plainly, and so strenuously assert the *Universality of Redemption and Divine Grace by Christ*, and so fully answers the Objections to the contrary, that no later Writer in our Times has written more fully on the Subject. In like manner Bishop *Latimer*, who was cotemporary with Bp *Hooper*, plainly asserts the same Doctrin. Now both these worthy Persons were *Martyrs* for the Protestant Religion as well as Bishop's of our Church. And by their foresaid Asserting the *Universality*

XVIII.
The Article of
Predestination not to be understood against Universal Satisfaction fur- ther prov'd, viz.

XIX.
By the Testimo-
nies of Bp *Hooper*
and Bp *Latimer*
who liv'd in those
Days and were
Martyr'd.

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Chap. 3.

versality of our Redemption, &c. it undeniably appears, that they did not understand the Article of Predestination to be in any Sense contrary to the universal Satisfaction of Christ. And this affords us a sufficient Answer to such as pretend, that those Divines who drew up the Articles, or liv'd in those Times, understood the Article of Predestination in a Sense contrary to what our Divines do now-adays, viz. contrary to the universal Satisfaction of Christ. For this appears to be false in respect of Bishop Hooper and Latimer, two of the most considerable Men in our Church at that Time, and both Martyrs.

xx.

The Absurdity of the Opinion, of the Doctrine against Christ's universal Satisfaction. And first, If Christ did not dy for All, then the Preaching further shewn; of the Gospel is in vain, and the Faith requir'd therein and that first, because thereby of All to whom it is preach'd, is in vain. For the Office of Preaching the Gospel was committed by Christ to his Apostles in these Words, *Go ye into All the World, and preach the Gospel to every Creature*, Mark 16. 15.

The Extent of which Commission is such, that if any one Minister of the Gospel could go over All the World, and meet with every single Person, he might preach and promise to every Person in the World Salvation to be obtain'd thro' Christ on Condition of Faith, &c. But such a Call of and Promise made to any One for whom Christ dy'd not, would be false on the part of the Preacher, and void and insignificant on the part of him who is preach'd to. So that the Preaching of the Gospel is render'd very liable to be no other than the Preaching of Falsehood, and a meer Deceit, by the Denial of Christ's Dying and Satisfying and so Redeeming All Mankind. Forasmuch as it is own'd by such as deny Christ's universal Satisfaction and Redemption, that God has given no certain Marks whereby to discover, at least at the very first, whom Christ did dy for, and whom he did not dy for.

Secondly, because when All are not bound to be thankful and obedient to Christ on account of his Death.

2ly, Another Absurdity arising from the Denial of Christ's universal Satisfaction is this: That if Christ dy'd not for All, then All are not bound to be thankful and obedient to Christ on account of his Death. For no Reason

Reason can be assign'd, why *Such should be thankful and obedient to Christ on account of his Death, who are in the highest manner excluded from the Benefit of his Death.* And therefore it would be *false* to apply to every One, what is said 1 Cor. 6. 20. *Ye are bought with a Price; wherefore glorify God, &c.* As also what is said 2 Cor. 5. 15. *He dy'd for All, that they which live should not henceforth live unto themselves, but unto him which dy'd for them.* For unless Christ dy'd for *All*, it must always be *uncertain*, and very, if not most often *false*, what the Preachers of the Gospel say, when they use such Exhortations. It must be *always uncertain*, because we have no visible certain Mark whereby to know, *Who they are for whom alone it is suppos'd Christ dy'd.* It must be *very often false*, viz. *as often as* such Exhortations are apply'd to such as (*it is suppos'd*) Christ did *not dy for.* And forasmuch as these are suppos'd to make the *greatest Part of Mankind*, therefore such Exhortations must be *most often false.*

Lastly, if Christ dy'd not for *All*, then by right of his Death he *can't claim Dominion over All.* But St Paul expressly afferts, Rom. 14. 9. *that to this end Christ dy'd, and rose, and reviv'd, that he might be Lord both of the Dead and Living.* If therefore Christ be *Lord* both of the Dead and Living, which make *All* and *every One* of Mankind, then he *dy'd for the Dead and Living*, i.e. *for All and every One of Mankind.*

To sum up the three foremention'd Absurdities together. Christ's *Universal Satisfaction* being taken away, therewith is of necessity taken away also the *Universal Preaching* of the Gospel with Truth; therewith is taken away also the *Universal Obligation* of Mankind to Faith in and Obedience to Christ as their Redeemer; lastly, therewith is taken away also Christ's *Universal Dominion* and *Sovereignty* over Mankind by right of Redemption; i. e. in a Word, Take away Christ's universal Satisfaction, and thereby the *very Foundation of the Christian Religion is destroy'd.* So that no wonder, that the *Denial of Christ's universal Satisfaction was condemn'd as an Heretical Doctrin*, quickly after it first

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was heard of in the World, and continued to be so condemn'd and esteem'd by the general Consent of the Christian Church till the sixteenth Century; when it was reviv'd by *Calvin*, and embraced on his Authority by several, but has all along been rejected by our Church, as has been shewn from its several publick Writings. Indeed it is well to be consider'd, whether the said Doctrin may not justly be reckon'd among those *Doctrins of Devils* foretold by St Paul, 1 Tim. 4. 1. to arise in the latter Times. Certain it is, that this is a Doctrin no les, if not much more, pernicious than those mention'd in the forecited Place as Diabolical Doctrins, viz. Forbidding to marry, and commanding to abstain from Meats. Certain it is, that this Doctrin tends to keep Infidels from embracing the Christian Religion, and to justify some of the most Diabolical Rites practis'd by Pagans, such as *Sacrificing Children* or the like; and therefore may reasonably be rank'd among the *Doctrin of Devils* foretold by St Paul. An instance of this we have had not many Years ago in *Psalmanazzar* the *Formosan*, who objected to a *Calvinist Minister* that was set to convert him, that he could not be perswaded to Believe in Christ, unless he were certain, that Christ dy'd for him; but supposing absolute Predestination (propos'd to him by the *Calvinist*) he could never be certain of this, because Christ dy'd only for those who were to be sav'd by an absolute Decree, and it was impossible for him to know, whether he was One of the Number or no. Which Objection being in reality Unanswerable, the *Calvinist* could not convert him. In like manner *Psalmanazzar* disputing another time with a Minister of the French Protestant Church, and upon his telling that the *Formosans* are commanded by their God to offer up Infants in sacrifice to him, being stopt and ask'd, Do's not this savour of Cruelty in your God, that he will have Men sacrificed to him? he there-to answer'd, That it was indeed most Cruel, but that the God of the Christians was yet more Cruel, according to the French Minister's Opinion of him. For if it be Cruel to deprive Men of this Temporal Life, tho' by this

this means they are admitted to Eternal Life; certainly it is infinitely more Cruel to create Men on purpose to make them Eternally miserable, and to condemn them to this Misery before they were Born, without any respect to the Good or Evil they shall do, and so to sacrifice them to the Devil. To which Retortion the French Minister could not answer, it being in it self really Unanswerable. See *Psalmian Travels* pag. 32 and 34. Besides Pride is more properly a *Diabolical Sin*; and it is not easy to assign any other or more likely Spring, from which this Doctrin should arise than that of *Pride*; it being observable or rather notorious, that Such as deny Christ's Satisfaction for *Others*, yet have the Modesty to believe *themselves* to be of the Number of those, for whom Christ did make Satisfaction; and so are pleas'd to imagin themselves the peculiar Favourites of Heaven. God grant all Such a timely Sight of this their great Error.

It remains now in the last place to shew, *What is the Effect of Christ's Satisfaction, or how far it avails to our Justification or Eternal Salvation.* And first *Negatively*, Christ's Satisfaction is not a Payment of the first, *Negatively*. very Same which is indebted for, this being the Personal Punishment of the Delinquent. And therefore by the Satisfaction of Christ, the Law was not Literally executed; nor thereby did any Sinner become freed *ipso facto*, or by the bare Nature of the Thing, but only by *Virtue of the Gospel-Covenant.* For

Secondly of the Effect of Christ's Satisfaction *Positively* or *Affirmatively*. Christ's Obedience, which receiv'd its Completion by his Death and Crucifixion, was That, whereon, as its *Meritorious Cause* and the only One, the most gracious Covenant of the Gospel is wholly founded. Christ by his Obedience even to the Death of the Cross so far satisfy'd the Divine Justice, that he obtain'd of God the Father for Man, under certain Conditions prescrib'd in the *Gospel-Covenant*, those great Benefits of the *Gospel-Covenant*, viz. the Gift of the Holy Spirit, the Forgiveness of Sins, and Eternal Life; or, by his said Death he *merited*, that God should

XXIV.

The Effect of
Christ's Satisfa-
ction to our Ju-
stification: and

XXV.

Secondly, Affir-
matively: where-
in the Reconcilia-
tion of God to
the World is ex-
plain'd.

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bestow on us so great Benefits. Thus 2 Cor. 5.19—21. *God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them, &c.* Where it is to be observ'd, 1st, that the Reconciliation here mention'd signifies no more, than that by Christ's Death Satisfaction was so far made to the Divine Justice, that God was not only *willing* and *ready*, but also *oblig'd* *himself* by a gracious Covenant made with Man, to indulge to All Forgiveness of Sins, and to enter into Peace and Friendship with them, who by Faith and sincere Repentance were willing to return to him; so that on God's part *nothing now binder'd*, but Men *might be actually reconcil'd* to him. But 2^{ly}, that *actual* Reconciliation as if already perform'd is *not signify'd* in this place, is manifest hence, that the Apostle here plainly speaks of *such* a Reconciliation made by Christ's Death, which was *before* the Preaching of the Gospel to the World by the Apostles, forasmuch as the *Preaching* of the Gospel is here styl'd the *Word of Reconciliation*; and consequently the Reconciliation here spoken of by the Apostle was *before* the Belief and Conversion of the World to God. Now that no One, *before* his Faith and turning unto God, *can be actually Reconcil'd* to God or *Justify'd*, is so plainly declar'd in so many places of Scripture, that it must proceed either from intolerable Ignorance or Perverseness, to call the Same in question. Further, the Reconciliation made by Christ's Death, is plainly allow'd, or spoken of in reference, even to the Ungodly or such as were Aliens from the State of Grace and Salvation, as Rom. 5.10. *When we were Enemies, we were reconcil'd to God by the Death of his Son.* 3^{ly}, It is to be observ'd, that in the Sense wherein God is said to have been in Christ, *Reconciling the World to himself*, in the same is God said to have been in Christ, *not imputing their Trespasses unto them*, i. e. to the World or all Mankind. For the Sense or Meaning hereof is this: That whereas God in right might *not have been willing to have spar'd* the World involv'd in Sin, (like as he would not spare the Multitude of sinful Angels,) and so *might have punish'd* the

he universal Race of Mankind with eternal Death, and utterly have destroy'd it, (for this is the most proper and highest Sense of *imputing Sin*,) yet God was willing to spare the World; and so being reconcil'd by the Death of Christ, was willing to make with all Mankind a New or Second gracious Covenant, call'd the *Gospel*. Wherefore 4^{ly}, It is chiefly to be observ'd, that whereas Christ's Satisfaction did actually effect only such much in order to our Salvation, that God should enter with all Mankind into the gracious Covenant of the *Gospel*; and whereas the said Covenant consists, not only of meer Promises on God's Part, but also of several Things requir'd by God on Man's Part; hence it follows, that no One can have Right to the Benefits or Promises of the *Gospel*, unless he has first perform'd the Conditions requir'd in the *Gospel-Covenant* on Man's Part; and therefore that no One is justify'd, ipso facto, by Christ's Satisfaction alone.

In short, it is repugnant both to the Justice and Holiness of God, to justify any One, and so to give him Right to eternal Life, unless he be actually adorn'd with (at least) *Evangelical Righteousness*, i. e. unless he sincerely and with all his Strength follows after Righteousness. To which end our Saviour by his Death obtain'd of God the Father that signal Blessing, viz. the Grace of the Holy Spirit, that the said Grace being freely offer'd on God's Part, and thankfully receiv'd and duly made use of by us, we might thereby be enabled to perform the Righteousness requir'd by the *Gospel*. Further, as a Reward of such our Righteousness, our Saviour obtain'd, that on account of his Satisfaction God should vouchsafe freely unto us thus living righteously the Forgiveness of our Sins afore committed; and also on account of his Merits should freely bestow on us eternal Life, as much as if we were most perfectly and absolutely Righteous. In a word, the Merits of Christ were not design'd to free us from performing the Condition of the *Gospel-Covenant*, as Faith, Repentance, Good Works, &c. but on our performing that most equitable Condition to make us Partakers of Salvation;

XXVI.

A summary Account of the Effect or Benefit of Christ's Satisfaction.

Part II. Salvation ; and also to obtain Grace for us, whereby we might be enabled to perform the said Condition.

Chap. 3. To conclude this Chapter. If it be enquir'd, Of what Account so great a Value was set on the Blood of Christ by God the Father, that the Shedding thereof should make Satisfaction for the Sins of the whole World &c. I answer, that it was partly on this Account, viz that the Shedding of Christ's Blood carry'd in it an ineffable Love to Man, and Submission to God the Father ; partly, because thereby the Glory of the Divine Attributes, especially God's Justice and Mercy, shone forth in the most wonderful and stupendous Manner ; but the principal Account or Reason was the transcendent and altogether infinite Dignity, i. e. in one word the Divinity of the Person whose Blood was shed. Whence it is that the same Hereticks that wholly deny Christ's Satisfaction, deny also his Divinity. Wherefore since the whole Salvation of Man depends on Christ's Satisfaction, and Christ's Satisfaction depends on his Divinity, it is of the highest Concern for us firmly to believe the Divinity of Christ. Of which therefore I shall treat in the next Chapter.

C H A P. IV.

Of the Divinity of Christ.

I.
The Doctrin concerning the Deity
of Christ may be
reduced to five
Heads.

THE Doctrin of Christ's Divinity, or true and real God-ship, may be reduc'd to these following Heads. First concerning Christ's Pre-existence, and that not only before the Virgin Mary, but even before the World it self, inasmuch as all Things were created by him. Secondly concerning the Consubstantiality of Christ, or that He as God the Son, is not of any Created or Changeable Essence, but of altogether the Same Nature with God the Father, and so *Very God*. Thirdly concerning the Co-eternal Existence of Christ, as God the Son, with God the Father. Fourthly concerning the Subordination of Christ; as God the Son, to God the Father, as being the Fountain or Origin of

the

the Godhead of the Son, who is therefore said in the Nicene Creed to be *Very God* (not of Himself, but) *Very God*. To the four Heads foremention'd may be added as a Fifth, the *Necessity of Believing*, that our Lord Jesus Christ is *Very God*.

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That our Saviour had an Existence before he was received of the Virgin Mary, is sufficiently asserted Cor. 10. 9. *Neither let us tempt Christ, as some of them so tempted, and were destroy'd of Serpents.* For as

^{II.} Of Christ's Pre-existence, and that first before the Virgin Mary.

what is said in the latter part of the Verse refers to the Israelites in the Wilderness in the days of Moses, so the most natural Exposition of the Text is this, viz. *Neither let us tempt Christ, as some of them tempted Christ, &c.* And agreeably hereto it is the general Doctrine of the Primitive Fathers or Writers, viz. that it was God the Son that all along appear'd to Moses in the Bush, and Cloudy Pillar, &c. and not only so, but what appear'd to all the Patriarchs before Moses, even to Adam presently after his Creation. It would swell this Treatise to a Bulk too large for the Design thereof, to insert here the Testimonies of the Primitive Writers. It will be sufficient to my Purpose to acquaint the Reader, that he may find the said Testimonies laid together by Bishop Bull in his Defence of the Nicene Creed, viz. Chap. I. of Sect. I. of his said Defence. I shall only add here, that the Truth of what is here asserted concerning God the Son's appearing all along to Moses, may further be prov'd beyond all reasonable Doubt from another place of Scripture it self, viz. Hebr. 1. 26. where it is said of Moses, that he esteem'd the Reproach of Christ greater Riches than the Treasures in Egypt. Whence evidently follows one or both of these two Inferences, viz. 1st, that Moses himself knew, that the Divine Person that appear'd to him, was the Same that in due time was to become Flesh and be born into his World, i. e. was Christ; or else at least 2^{ly}, that the inspir'd Writer of this Epistle knew so much. And it being most reasonably judg'd, that St Paul was the Writer of this Epistle to the Hebrews, hence it is further confirm'd, that when St Paul says, 1 Cor. 10. 9.

Neither

Part II. *Neither let us tempt Christ, as some of them (viz. the Israelites) tempted;* He is to be understood of the said Israelites *tempting Christ*, as being the Divine Person that went along with and conducted them thro' the Wilderness in the Cloudy Pillar.

III.
Secondly, of
Christ's Pre-exi-
stence before the
world or All-crea-
ted Beings.

I proceed now to shew likewise from Scripture, that it was the same Divine Person or *Christ* that made the *World*. And this is plainly asserted by St John in the very Beginning of his Gospel; which according to the Tradition of the Primitive Writers was writ by him to this end among others, viz. to teach the true *Divinity* of Christ, or his Existence before any *Created* Being. To which end he begins his Gospel thus: *In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by Him, and without Him was Not any thing Made, that was Made.* By which last Text is asserted in as plain Terms, as can possibly be made use of, the Existence of Christ before the Creation of the World, or before the Existence of any *Created* Being, which is the second Particular that was to be prov'd concerning Christ's Pre-existence, before he took on him our human Nature. The same is the general Doctrin of the Primitive Writers, as may be seen in Bishop Bull's Defence of the *Nicene Creed*, Sect. 1. Chap. 2.

IV.
Of Christ's Con-
substantiality with
the Father.

I proceed to Christ's *Consubstantiality*, which may likewise be most clearly prov'd from the forecited Beginning of St John's Gospel. For St John having asserted, v. 1. that the *Word* (or Christ) not only was in the Beginning, but was with God, and even Himself was God: St John go's on v. 2 and 3. to explain what he meant by the Beginning, and what by God, viz. that by the Beginning he meant Before the Existence of any *Created* Being; and that by God he meant Him by whom all Things were made, that were made, i. e. who created All created Beings, and was therefore Himself *Uncreated*; and so of the same Divine Essence with God the Father, which is what is denoted by Christ's *Consubstantiality* with the Father. This Doctrin, as it

is so clearly asserted here by St John, (to mention no other places of Scripture,) so no wonder that it was therefore the general Doctrin of the primitive Church, as may be learnt from the primitive Writers or Fathers thereof; whose Testimonies to this purpose may be seen in Bp Bull's Def. of the *Nicene* Creed, Sect. 2. Chap. 2, 3, 4, &c. As the primitive Writers are wont to illustrate the Generation and Consubstantiality of the Son, by comparing them to that of a River in respect to its Spring-head, or of a Ray in respect to the Sun, or the like; so the Simily they most used, was that of a Ray and the Sun. And the Reason seems to be, because this is no other Simily than is used or imply'd in Scripture it self, viz. Hebr. 1. 3. where Christ is said to be the *Ray* (for so the Greek Original Word properly signifies, which we render there *Brightness*) of his, viz. of the Father's *Glory*. Whence it is that the *Nicene* Fathers made choice of this Simily, viz. *Light of Light*, to insert into their Creed, for the Illustration of the Generation of the Son from the Father, and his Consubstantiality with the Father.

Come we in the third place to the *Co-eternity* of the Son with the Father. And this necessarily follows from his Consubstantiality, or being of the *Same true Divine* ^{V.} _{of Christ's Co-eternity with the Father.} Essence or Nature with the Father. For on this account all the Attributes that belong to the *Divine Essence* or *Nature*, of which *Eternity* is one, must belong to the Son as well as to the Father. Hence this is the Doctrin of the primitive Fathers, as may be seen in Bp Bull's Def. of the *Nicene* Creed, Sect 3. Ch. 1, &c.

The fourth Head relating to Christ's Divinity is his *Subordination*, even as *God the Son* to *God the Father*. ^{VI.} _{of Christ's Subordination to the Father.} For the very Notion of *Son-ship* implies in it a *Subordination* to the *Father*, tho' there be an Identity or Equality as to all Attributes essential to the Nature of the Father and the Son. Besides, the Father is *God of Himself*, being *made of None*, *neither Created nor Begotten*, as it is explain'd in the *Athanasian* Creed: whereas the Son is *God of God*, (viz. of the Father) as it is express'd in the *Nicene* Creed; forasmuch as tho'

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he is *not made nor created*, yet he is *begotten*, (viz. of the Father,) as it is explain'd in the *Athanasian Creed*. Hence the Father as such has the Pre-eminence, forasmuch as He is *God of himself*, and so the Fountain, as it were, or Origin of the Divinity, which is in the Son, and in the Holy Ghost.

VII.
The Use of the
Doctrin of Christ's
Subordination.

The Understanding of this *Subordination* is of great Use in several Respects. 1st, As hereby is explain'd, In what Sense or on what Account the Father is styl'd, not only by the Primitive Doctors of the Church, but also in Scripture, the *Only* or *One God*. For this is the most easy Explanation of those Words of our Saviour himself, Joh. 17. 3. where directing his Prayer to the Father, as v. 1. he styles him in v. 3. *the Only true God*, as being by way of *Pre-eminence* so, inasmuch as he is the *Fountain* or *Origin* of the *Only true Godhead*, from which the Son and Holy Ghost derive their *True Divinity*. And hence and from what has been said in the last foregoing Paragraph, it appears, in what Sense is to be understood that part of the *Athanasian Creed*, where it is said, that *in the Trinity None is Afore or After Other, None is Greater or Less than Another*, viz. that This is to be understood only in respect to the *Essential Attributes* of the Divine Nature, which, as such, are common to all the Three Persons of the Godhead; not in respect to the *Personal Attributes*, in respect of which the *Father* is *in Order Afore or Greater than the other two Divine Persons*; as in like manner the *Son* is *in Order Afore or Greater than the Holy Ghost*. 2^{ly}, The Subordination of the Son and Holy Ghost to the Father is of *Use*, or rather *Necessity*, to be believ'd, in order to *preserve the Unity of the Godhead, and the Divine Monarchy*, while we assert the *True Divinity of the Son and Holy Ghost*, as well as of the *Father*. He that would see more of this Sublime Point, as it is treated of by the Primitive Fathers, let him read Bp Bull's Def. of the *Nicene Creed*, Sect. 4. Ch. 1, &c.

VIII.
The Opinion of some Moderns, that Christ is God of himself, refuted. Thus much I judg'd the more necessary to be taken notice of in this Treatise, because there have not been wanting some Moderns, who have eagerly contended, that

that the *Son* is God of Himself. Which Opinion is not only contrary to Reason, Scripture, and so to the Doctrine of the Primitive Fathers, but is even inconsistent with It self. For if the Son be God of himself or Unbegotten, then there must necessarily be two distinct and altogether independent Gods; and if there may be Two, there may be as well two Hundred. So that this Opinion is in effect no other than downright Polytheism; and so is directly contrary to Scripture as well as to Reason, the Scripture frequently and primarily asserting, that there is but One true God. To keep Men from running into Tritheism, or such a wrong Belief that Each of the three Persons in the Godhead is God of himself, the Primitive Doctors of the Church did not scruple to style the Father, the Principle, Cause, Author, and Fountain of the Son, and so of the Holy Ghost also; and therefore by way of Eminence, the One and Only God, according to Joh. 17. 3. as has been afore observ'd. Hence it is that the Nicene Fathers began their Creed thus: *I believe in One God, the Father Almighty.* But lastly, the Opinion we are speaking against, is inconsistent with it self. For the Asserters thereof maintain the Son to be of the Father, only as he is the Son, not as he is God; or that he derives his Person, not his Divine Essence or Nature from the Father. Which Assertion carries in it a manifest Contradiction. For the Son cannot be begotten of the Father, unless he derives his Nature and Deity from the Father. For to be begotten, is no other than to be born of Another in the Likeness or Identity of Nature. So that he that is begotten, must necessarily have his Nature communicated to him from him that begot him, that he may become of the like or same Nature with him that begot him. Further, if Christ, as he is the Son, do's not derive his Divine Nature from the Father, then he receives only the bare Relation of Sonship from the Father. And such a Personality without any Essence can't be conceiv'd, without allowing that Personality in the Godhead, is no other than a mere Mode of Existence or Subsistence, which is downright Sabellianism.

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Chap. 4.

IX.

The wrong Opinion whence probably arisen.

The foremention'd wrong Opinion seems to be taken up by some Moderns, thro' a wrong Understanding of some Expressions used by the Primitive Writers, more particularly by *Origen*. He in his third Book against *Celsus* styles Christ or the Son of God, Αὐτοσφία, αὐτούλησις, and the like. Whereby the said Moderns suppose *Origen* to have meant, that the Son was *Wisdom of himself, Truth of himself, &c.* Whereas it is certain that in these words the Pronoun *ων* signifies only the *Venitity, Reality, and Perfection of What is spoken of, not its Cause or Origin.* So that by the foremention'd compound Words *Origen* meant only, that the Son was *very and most perfect Wisdom and Truth, &c.* This will appear from *Origen's* use of the said Pronoun in another but like Case, viz. in his Comment on St John, Tom. 32. where he styles Christ, not only αὐτοσφία, but also αὐτίσης. For here it is manifest, that by αὐτίσης can't be meant that Christ is *the Son of himself,* (forasmuch as this is a downright Absurdity and Contradiction,) but that Christ is *the Very, or most True and genuine Son of God.* In which Sense likewise *Athanasius* applies the same words to Christ. And in this Sense Christ may be rightly styl'd even αὐτίσης, viz. as thereby is meant (not that he is *God of himself,* but) *Very and most true God.*

X.

Of the Necessity of believing Christ's four Heads or principal Points relating to Christ's *Divine Divinity* in vinity, it remains now in the fifth and last place to speak order to *Salvation.*

of the *Necessity of believing Christ's true Divinity in order to Salvation.* It will then be sufficient to the Design of this Treatise, to observe that whereas *Simon Episcopius* in his Theological Institutions, and some others contend, that the Belief and Profession of Christ's true Divinity was *not judg'd necessary to Salvation* in or by the Primitive Churches; Bishop *Bull* has largely shewn This to be most False, in his Latin Treatise entitled, *The Judgment of the Catholick Church of the Three first Ages concerning the Necessity of Believing, that our Lord Jesus Christ is True God;* which Treatise was first publish'd by it self in a small Octavo, and is since reprinted

printed with the Bishop's other Latin Works in Folio. In this Treatise the Bishop first alledges the Testimonies of the Primitive Fathers teaching, that the Doctrin of Christ's true Divinity is *altogether Necessary to be believ'd in order to Salvation*. And then the Bishop shews from the History of the Primitive Church, that who-soever in the said first Ages *denied* the Divine Generation of Jesus Christ by *God the Father before all Worlds*, was therefore excommunicated the Catholick Church, and condemn'd as an Heretick.

What has been said in this Chapter, is sufficient, not only to give the Reader a Sketch of the most material Points relating to Christ's Divinity, but also to shew him in short, How easy they are to be prov'd, as being consistent with Reason, Scripture, and the Doctrin of the Primitive Fathers or Teachers of the Christian Church. That the true Divinity of Christ should notwithstanding be still oppos'd, is no wonder, forasmuch as it being a fundamental Article of the Christian Religion, and that on which chiefly depends the *Dignity* of our Saviour on his own Part, and his *Satisfaction* for the Sins of Man on our Part, the Devil can no ways more vent his Enmity against Christ and us, than by endeavouring to *deprive Christ* of his *Divine Dignity*, and consequently *us* of the *Benefits of Christ's Satisfaction*. But as the Devil has to these Ends all along rais'd up some to disturb the Peace of the Church, by *opposing* the true Divinity of Christ: so God has all along graciously rais'd up others, able to *defend* the true Doctrin. Among whom as Bp *Bull* has Largely and most Learnedly defended the same in Latin; so the Reverd Dr *Waterland* has done the same lately in English with great Applause. On which Score no more need be said here concerning the Divinity of Christ.

XI.
Christ's Divinity
*why oppos'd by the
Devil.* The same
learnedly defend-
ed by Bp *Bull*
and Dr *Waterland*.

C H A P. V.

*Of that Part of the Gospel-Covenant, which respect
Man redeem'd; and first of Gospel-Righteou-
fulness in general, and then particularly of Im-
puted Righteousness.*

I.
*Gospel-Righteous-
ness may be con-
sider'd in a two-
fold Respect.*

Having explain'd two Parts of the Gospel-Cove-
nant, viz. that which respects *God*, and that
which respects *God-Man our Redeemer Christ*, I come
to the remaining Part, which respects *Man redeem'd*.
Christ in his summary Account of the Gospel, Luk. 24.
46, 47. denotes this Part by *Repentance*, which is seen
forth in holy Scripture as consisting of two genera-
lal Parts, viz. *Ceasing from Evil, and Doing that which is
Good*, Isa. 1. 16, 17. or as St Paul expresseth it, Act. 26. 18
*Turning from Darkness into Light, and from the Power
of Satan unto God*; or as the same Apostle expresseth it
yet more plainly, Tit. 2. 12: *Denying Ungodliness and
worldly Lusts, and Living Soberly, and Righteously, and
Godly in this present World*. Of these two Branches is
made up the *Gospel-Righteousness*, whereby as the *For-
mal Cause* we are esteem'd and truly declar'd *Just or
Righteous* by God in the Act of *Justification*; and also
whereby as the *Condition perform'd* we attain the Free-
gift of the *Forgiveness of Sins*, and of eternal Life.
Wherefore I shall treat of *Gospel-Righteousness* under
both these Respects.

II.
*First, as the For-
mal Cause, by
which in the Act
of Justification we
are deem'd by God
formally Just ac-
cording to the
Gospel-Law.*

And first, in this Chapter I shall treat of *Gospel-
Righteousness* consider'd as the *Formal Cause*, whereby
we are esteem'd *Formally Just* by God in the Act of Ju-
stification, namely according to the *Gospel-Law*. For
all *Righteousness* respects some *Law*, by which as its
Rule it is to be try'd; and he is *Righteous* who per-
forms *What is requir'd* of him by that *Law* whereby he
is to be judg'd. Now the Tenor of the *Gospel-Law* is
this: *Whosoever believes and repents, i. e. sincerely
grieves*

trieves for his Sins, detests and forsakes them, and turns to God in Christ with true Love and sincere purpose of Obedience, he shall be Just in the sight of God; and so shall receive Forgiveness of Sins and Right to eternal Life thro' the Blood of Christ: and if his Life being prolong'd, he shall for the future bring forth Fruits meet for Repentance, (or the worthy Fruits of Repentance,) and shall grow in Righteousness and Holiness, then the Grace of Justification, which he has afore obtain'd, he shall retain so long as he continues such an One: and consequently if he dies in this State, at the last Judgment he shall be publickly and solemnly declar'd Just by the Sentence of Christ as Judge, and so shall be eternally sav'd. Such is our Righteousness according to the Law of the Gospel, which requires it; and by it according to the same Law we are constituted formally Just, i.e. not guilty of Breaking or Violating the said Law.

Whence it appears 1st, that Gospel-Righteousness is not absolutely perfect, but only respectively, viz. in respect of the Gospel-Law, which graciously requires no more, under eternal Penalty, from fallen Man, than what is agreeable to his now weaken'd and imperfect Strength, assisted by the Divine Grace. It is therefore to be well observ'd, that when we say, a Man by the Observance of the Gospel-Law becomes formally Just in the sight of God, we do not say or mean thereby, that such a Man is absolutely or perfectly Just in the sight of God, for in his Sense it is true which is said Psal. 143. 2. *In thy, viz. God's sight shall no Man living be justify'd;* but what we affirm, is this, that such an Observer of the Gospel-Law is truly and properly Just in the sight of God, viz. as to Gospel-Righteousness, i.e. such a One, tho' he be not just or free from all manner of Fault, yet he is just or free from all deadly Fault, or to which the Gospel-Law denounces eternal Death. Whence our Saviour says, Luk. 15. 7. of such a righteous Person, that he needs no Repentance.

2^{ly}, It appears from the Account afore given of Gospel-Righteousness, that it is an active Righteousness, and such as is inherent in our selves, as being what we

III.
Gospel-Righteousness is not absolutely perfect, but only respectively, viz. in respect of the Gospel-Law.

IV.
Gospel-Righteousness is active and inherent in us.

our

Part II.
Chap. 5.

our selves perform by the Grace of the Holy Spirit assisting us. That our Account of Gospel-Righteousness is in this respect agreeable to Holy Scripture, is easy to prove. A remarkable place to this purpose is Ezek. 18. 5, &c. *If a Man be Just, and (or rather, even) do that which is lawful and right — has walk'd in my Statutes, and has kept my Judgments, to deal truly; He is Just:* and v. 22. *In His Righteousness that he has Done, shall he live.* From which Words relating to the Gospel-Covenant it so plainly appears, that the Righteousness, which God requires in the Gospel, is an *active* one, that he that will not perceive it, may justly be esteem'd one, that *hearing do's not hear, and seeing do's not see or understand.* The Same was taught long afore to the Jews by Moses, Deut. 6. ult. *It shall be Our Righteousness, i. e. in it shall Our Righteousness consist, if we observe to do all these Commandments.* Further, it is certain that the Gospel-Righteousness is no other than what is sometimes mention'd in the New Testament by the Title of the *Righteousness of God*, as being such as God requires. Whereas then it is said Rom. 3. 21. *Now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets:* it appears from what has been cited out of the Old Testament, that the Righteousness commended by the *Testimony of the Law and the Prophets*, for instance, by Moses and Ezekiel, to pass by others, is an *active* Righteousness. Further yet, since Christ himself teaches us, Matth. 7. 21. that he only *shall enter into the Kingdom of Heaven, that Doth the Will of his Father*, i. e. God; it hence reasonably follows, that when Christ says, Mat. 6. 33. *Seek ye first the Kingdom of God and his Righteousness,* by the *Righteousness of God* here mention'd is to be understood the *Doing the Will of God.* Whence it further reasonably follows, that the *Righteousness of God* mention'd by St Paul, when he is treating of our Justification before God, is the same *Righteousness of God* mention'd by our Saviour, and so is the *Doing of the Will of God*, or that Righteousness which we our selves perform by the gracious Assistance of God. But the

most

most clear Proof of all is contain'd in 1 Joh. 3.7. Little Children, let no Man deceive you: he that Doth Righteousness is Righteous, even as He, viz Christ is Righteous. Here he that doth Righteousness, is therefore declar'd expressly to be Righteous, and that in like manner as Christ by doing Righteousness was Righteous, and that not only before Men, but also before God. Besides, this is of the greatest Weight, because it is prefaced by the Apostle in such a solemn Manner: Little Children, let no Man Deceive you, viz. in this momentous Point of true Gospel-Righteousness, I am in the next Words going to instruct you in, and give you a right Notion of, against all Seducers that may at present or in future Ages go about to deceive Persons in this respect. What further might be here alledg'd to prove the Righteousness requir'd by the Gospel to be an active Righteousness, or a Righteousness perform'd by our selves, and so inherent in our selves, will more properly be taken notice of in Chap. 8 and 9. and so to avoid Repetition, I omit it here.

In this Chapter I shall treat further only of the Righteousness of Christ as Imputed to us, and shew, In what Sense the said Expression may be understood agreeable to Scripture, and so allow'd of; and in what Sense it can't be understood agreeable to Scripture, and so is not to be allow'd of. And first as to the Expression it self, whereby Christ's Righteousness is said to be imputed to us; it is certain that the said Expression is no where to be met with in the holy Scripture. For as to the Words of St Paul, Rom. 4. 6. David describes the Blessedness of the Man, unto whom God imputes Righteousness without Works: we have there mention'd an imput'd Righteousness, but not the Righteousness of Christ, but of One that has been a Sinner; not the Righteousness which the said Sinner has himself really Done, but which he is graciously esteem'd to have Done, All his past Sins being, as it were, cover'd with the Holiness of his new Life, so that he now appears as if Just, who has been in reality Unjust, but being converted has learnt Righteousness. That this place of St Paul is so

Part II. to be understood, the very Words of *David* here al-
leg'd shew, Rom. 4. 7. *Blessed are they whose Iniqui-
ties are forgiven, and (or even) whose Sins are Cover'd:
blessed is the Man, to whom the Lord will Not Impute
Sin.* Whence it is as clear as the Sun, that to *impute
Righteousness* do's not v. 6. signify, to *impute Christ's
Righteousness to a Sinner*, as if the Sinner had done it;
but *not to impute to a Sinner his own Sins*, as if he
had not committed them. And this *Imputation of
Righteousness*, or rather *not imputing of Sins*, is indeed
caus'd thro' the *Righteousness* of Christ as its meritorious
Cause; but *this very Righteousness*, which consists bare-
ly in *not imputing Sin*, is not so imputed to us, as that
thereby we are denominated and become *truly and pro-
perly Righteous*, as will further appear from what fol-
lows. I shall observe here, that as the Expression,
wherein it is said that *Christ's Righteousness is imputed
to us*, is not to be met with in the *holy Scripture*; so
neither is it to be met with in the *Confessions* of the
most and most considerable *Reform'd Churches*, viz.
not in *Ours*, or that of *Augsburg, Strasburg, Wirtem-
berg, Bohemia, &c.*

VI. *Imputed Righte-
ousness ill agrees with Faith being
counted for Righte-
ousness.* 2^{ly}, It is observable, that the foresaid Expression
do's very ill agree with that known Expression of Scri-
pture, wherein *Faith* is said to be *counted for Righteou-
ness* unto one, as Rom. 4. 3, 5, &c. For this last Phrase
can be taken in no other Sense than this, that God do's
count our *Faith* (viz. *working by Love*, as St *Paul* ex-
plains himself, Gal. 5. 6.) for our *Righteousness*, and
esteems it worthy to be rewarded. So that *not Christ's
Righteousness*, but *our Faith* is imputed to us for *Righteou-
ness*, on the alone Account of Christ's meritorious
Satisfaction, whereby he obtain'd of God, that under
this Condition we should become Partakers both of
Righteousness and *Salvation*. So that according to
Scripture Christ's *Righteousness*, properly speaking, is
(N. B.) *not That which is imputed*, but *That for which
our Faith is imputed to us for Righteousness*.

VII. *The Catholick Do-
ctrin concerning Righteousness by the Gospel* is this, that *Faith, Repen-
tance,*

tance, Hope, Love, and the other Virtues, and our own good Works, do by no means of themselves, or by their own Merit or Worth, avail to a Man's Justification by God, or being pronounced by God formally and truly Just; but that the Whole of this is owing only to the meritorious Satisfaction of Christ, as being that whereby was obtain'd, and wherein was founded the gracious Covenant of the Gospel, according to which, on the foresaid Conditions of Faith, Repentance, &c. we become Partakers of Justification and Salvation. Thus our Church in its eleventh Article: *We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, and not for our own Works or Deservings.* So all the Confessions of the other Reform'd Churches a little aforemention'd, viz. Augsburg, Straßburg, &c. Nor is any thing else meant by those very few Confessions of other Reform'd Churches, wherein the Phrase of *Christ's Righteousness being imputed to us* is expressly used. Thus in Article 18. of the Confession of the French Reform'd Church: *Renouncing all Opinion of Merit, we altogether acquiesce in the alone Obedience of Christ, which is Imputed to us, both that all our Sins may be cover'd, and also that we may obtain Grace before God.* Where Christ's Righteousness is said to be imputed to us *only so far*, as that by Reason thereof we obtain Forgiveness of Sins, and are graciously accepted by God unto Salvation. Now who so sincerely professes that he means no more by the Imputation of Christ's Righteousness than this, no one will go about to deny him the Liberty of *Using* the said Expression; but then on the other hand he must not deny others the Liberty of *not Using* the said Expression, or blame them for not so doing, since they think it best not to use it, forasmuch as it is, not only an *Unscriptural Expression*, but also is liable to be and actually is understood by some in such a Sense, as that from it may be drawn the most Dangerous or Antichristian Doctrins.

For it is manifest that there are some, who understand Christ's Righteousnes to be *so imputed to us*, as to become really our own Righteousnes, and that by

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our Gospel-Righteousnes, and in what Sense Imputed Righteousnes may be allow'd of.

VIII.

The false Doctrin
of imputed Righteousnes what,
and prov'd to be
false & pernicious
by several Argument.

Part II. God we are esteem'd to have *our selves done the Same*, and consequently we are *perfectly Righteous*, i. e. we may be properly said to be *Free*, not only from *all Punishment*, but also from *all Blame of Sin*. Now in this Sense of Christ's Righteousness being imputed to us are laid the *very Foundations* of the pestilential Heresy of the *Antinomians*: this is that *grand and first Mistake*, from which the *worst of Libertins* draw their most abominable Doctrins, and that by necessary Consequences; as may be seen in the Sermons of *Tobias Crisp*, who in the time of the grand Rebellion took the Degree of Doctor of Divinity, to the Scandal and Reproach of the said Faculty; and whose Sermons have been lately reprinted, if I mistake not: so that there is the greater need of an Antidote against them.

IX.

First, such Imputation of Christ's Righteousness is inconsistent with Forgiveness of Sins. Wherefore I shall next shew, that the said wrong

Sense of the Imputation of Christ's Righteousness do's in its Consequences overthrow the *very Foundation* of the Christian Religion. For 1st, the *said Imputation* is *not consistent* with the *Forgiveness of Sins on God's Part*. For it must necessarily be own'd, that Forgiveness of Sins must be granted, either *before* the Imputation of Christ's Righteousness, or *in* the Imputation it self, or *after* it. But *neither* of these is *agreeable to that Opinion* we are speaking of. That a Man's Sins are forgiven him *before* the Imputation of Christ's Righteousness, no one in his right Senses will affirm, since it is confess'd by all Orthodox Christians, that our Sins are *not forgiven*, but *on account of Christ's Righteousness and his meritorious Satisfaction*. That our Sins are not forgiven *in the very Imputation of Christ's Righteousness* according to the Opinion we are disputing against, is also manifest; forasmuch as the *Imputation* suppos'd by the said Opinion, is *altogether inconsistent* with the *Forgiveness of Sins*. For he that is esteem'd by God *perfectly and absolutely Just in all respects*, and so is esteem'd free, not only from the *Punishment*, but also from the *Blame or Guilt of Sin*, it is evident that there is *nothing Forgiven* such an One by the very same Act of God. Lastly, it is a manifest Contradiction to say,

that

that a Man's Sins are forgiven him *after* the Imputation of Christ's Righteousness. For he that is *already* esteem'd by God perfectly Just and free from Fault, he do's *not want*, and so is *not capable* of Forgivenes; forasmuch as all Forgivenes presupposes some Fault. So that it appears that such an Imputation of Christ's Righteousness as we are speaking against, *wholly takes away the Forgivenes of Sins*, which is a great Part of the Gospel-Covenant, and so is deservedly to be rejected by all truly pious Persons.

Secondly, the Imputation we are speaking against is *inconsistent* with the *Necessity of Repentance* on our Part. This follows from the Former. For it having been shewn, that the said Imputation *takes away the Forgivenes of Sins*, it thence follows, that thereby it *takes away also the Necessity of Repentance*, forasmuch as there is such a Connexion between Repentance and Forgivenes, that one being taken away, the other must also be necessarily taken away. Whence the foremention'd *Toby Crisp* is *not ashamed* plainly to assert, (agreeably to his Principles) that *Repentance is not requir'd in order to obtain Forgivenes of Sins*, this being (as he pretends) *highly injurious to Christ's Satisfaction*, and so a *Wicked thing* to be imagin'd. See the said *Crisp's Sermons Vol. 2.* pag. 282, 283. of the old Edition. Where are to be found other like Paradoxes, at the very Hearing of which the Doctors of the Primitive Church would have trembled; and the Foundation of all which is this, that Christ in the *very Persons of the Elect* did make Satisfaction to the Divine Justice; and that Christ's Righteousness is *really our own*, and that before any Repentance of ours.

Thirdly, the said Imputation quite *takes away also the Necessity of Faith it self* in order to our *Justification*. And the said Imputation being granted; it necessarily follows, that our *Justification* is *before* our *Faith*; which Assertion is the very Dregs and Scum of *Antinomianism*. To explain this Matter. It is absurd to say, that Christ's Righteousness becomes *really our own* by *Faith*. For if it be *really our own*, it must of Necessity be our own

X.
Secondly, such
Imputation of
Christ's Righte-
ousness is incon-
sistent with the
Necessity of Re-
pentance.

XI.
Thirdly, such
Imputation of
Christ's Righte-
ousness takes a-
way the *Necessity*
of Faith to Justi-
fication.

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own before we believ'd; and our *Faith* could conduce nothing hereto. Such as teach that Christ's Righteousness is really our own, they must of Necessity assert with the *Antinomians*, that we our selves, in the Judgment and Esteem of God, did perform the most perfect Righteousness in Christ, and that we did no less truly satisfy the Divine Justice, than if we had done it in our own Persons; for otherwise the foresaid most perfect Righteousness can't become really our own. Hence it necessarily follows, that granting Christ's Satisfaction, All those to whom the said Satisfaction belongs, were *ipso facto*, and so before all Belief of their own, freed from Sin, and constituted Righteous. It is ask'd therefore, Whether the Righteousness of Christ is therefore really our own because in the Judgment and Esteem of God we ourselves perform'd that Righteousness in Christ? If it be affirm'd, then it necessarily follows, that the Righteousness of Christ was really our own Before we believ'd viz. presently after Christ's Sacrifice was consummated. If the foresaid Question be answer'd in the Negative then it is manifest, that the Righteousness of Christ could not become afterwards really our own. The *Fruits* or *Effects* of Christ's Righteousness and Satisfaction unto our Salvation might indeed be made to depend on our *Faith*, and do's really depend, so that we can't reap the Benefits of Christ's Righteousness and Satisfaction, before we believe; but that the Righteousness it self of Christ should become really our own by *Faith* which was not so before our *Faith*, is altogether impossible. This was clearly seen by some of the more Learned among the Foreign Divines, who taught this Imputation of Christ's Righteousness; and therefore that they might be agreeable to themselves, they plainly asserted that the Imputation of Christ's Righteousness was antecedent to any *Faith* of ours.

XII.

Fourthly, such Imputation of such Doctrine concerning Christ's Universal Satisfaction concerning Christ's Righteousness is inconsistent with Christ's Part. For if Christ made Satisfaction in the Person of Universal Satisfaction, for whom he dy'd, and they are therefore esteemed by

why God really just and free from Sin, it necessarily follows, that Christ's Satisfaction did never belong to such as they call Reprobates. Whence it is that all such as maintain the Imputation of Christ's Righteousness I am disputing against, do deny Christ's Universal Satisfaction, against the plainest Testimony of Scripture and the Primitive Church.

Fifthly, From this Imputation it follows, as the *Papists* urge, that we ought to be accounted before God *no less Just than Christ himself*: only with this Difference, that Christ is Just of and *in himself* or *inherently*, whereas we are Just only *precariously* and *imputatively*, *h. e. from and in Christ*. However this hinders not, but by Christ's Righteousness so imputed to us we are in the true Esteem of God *equally just as Christ himself*. Which is what grates a sober Christian's ears to hear; and 'tis certain that neither the Scripture, nor Fathers of the Church use such Expressions.

Sixthly, From the said Imputation it follows, that *All that are justify'd, are equally justify'd or Righteous*; for they are just, not by *any different Participation* of Righteousness transfus'd from Christ, but by *Imputation alone of one and the same Righteousness of Christ*, the *Whole whereof is equally imputed to every One*.

Seventhly and lastly, Hence it follows, that the Righteous are *more Righteous in this Life, than they will be in the Life to come*. For here all such are esteem'd by God truly Righteous by means of Christ's Righteousness it self, the *most perfect by far of all other*, imputed to them; whereas in the next Life each will have only *his own Righteousness*, forasmuch as there will be no longer Occasion for the Imputation of Christ's Righteousness, by reason of the Perfection of their own inherent Righteousness, which yet will be much inferior to the Righteousness of Christ himself.

It sufficiently appears, How many and great Absurdities attend the Doctrine of Christ's Righteousness being imputed to us, when thereby is meant, not only that we are justify'd on account of Christ's Righteousness, but that by such Imputation Christ's Righteousness becomes

XIII.
Fifthly, by such an Imputation we ought to be counted no less Righteous before God, than Christ himself.

XIV.
Sixthly, from such an Imputation it follows, that All that are justify'd, are equally justify'd or Righteous.

XV.
Seventhly, it follows, that the Righteous are more righteous in this Life, than they will be in the Life to come.

XVI.
Objections are answer'd & refuted.

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becomes *really our own*, and we are esteem'd by God to have *done it our selves in Christ*, &c. I shall now proceed to answer the chief Texts, which are alledg'd for the said Imputation.

XVII.

The Objection
from Rom. 5. 19.
refuted.

The first Text shall be Rom. 5. 19. *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.* Now here is not a Word of *any Imputation* of Christ's Righteousness, much less of such an Imputation as is here deny'd. It is said only, that we are *made Righteous by the Obedience of one*, i.e. Christ, which is no more than to say, that we are *justify'd for the Merits of Christ's Obedience*. If it be reply'd, that we are here said to be *made Righteous by the Obedience of Christ*, even as we are *made Sinners by the Disobedience of Adam*: but by the Disobedience of *Adam* we are *formally* made Sinners; therefore by the Obedience of *Christ* we are *formally* made Righteous. I answer by utterly denying, that we are *formally* made Sinners by *Adam's Disobedience*. The true meaning of the Greek word here render'd *Made*, is to be *put in a certain State or Condition*. And so our being *made Sinners by Adam's Disobedience*, signifies no more, than that thereupon we were *put into the State or Condition of Sinners*, and dealt with as if we had *actually sinn'd*. The Opinion of our being *made formally Sinners by Adam's Disobedience*, is attended with many Absurdities, like that of our being *made formally Righteous by Christ's Obedience*. Now that the word *Sinner* is used in Scripture, not only to denote such as are *formally* or *actually* Sinners, but also such as may be *only counted so*, or *dealt with as such*, is evident from 1 King. 1. 21. *I and my son Solomon shall be Sinners*, as it is in the Hebrew; where it evidently means, Only that *Bathsheba* and *Solomon* should be *counted and dealt with as Sinners*; and therefore it is so render'd in our Translation, viz. *shall be counted Offenders*. In short, the true meaning of this Text, Rom. 5. 19. is this, that as by *Adam's Disobedience his Posterity was subjected to the Necessity of Bodily Death, as if they had actually sinn'd*: so by the Obedience

Obedience of *Christ Adam's* Posterity is freed from Continuing under Death for ever, and made capable of eternal Life, as if they were actually Righteous in the most perfect Manner. So that this Text in its true Sense do's not at all make for that Imputation of Christ's Righteousness which we deny.

Another Text pretended to make for the said Imputation is 2 Cor. 5. ult. *He made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.* Now here likewise is not a word of the imputed Righteousness of Christ, so as to become really our own. The true meaning of Christ's being made Sin for us, is the same as of our being made Sinners by *Adam's* Disobedience, i. e. that God dealt with Christ, as if he had been a Sinner, and that the vilest One; which is denoted by the Abstract *Sin* being put for the Concrete *Sinner*, this being an *Hebraism* or the usual way of expressing Things in the highest Degree in Hebrew, viz. by putting in such a Case the Abstract for the Concrete. Thus Ezek. 2. 7. in the Hebrew it is: *For they are Rebellion*, which we render rightly, *For they are most Rebellious.* So in 2 Cor. 5. ult. Christ is said to be made Sin, i. e. dealt with as the vilest Sinner, he undergoing the Death of the Cross, which was then esteem'd the most shameful sort of Death, and inflicted only on the vilest Criminals. In like manner Christ is said, Gal. 3. 13. to be made a Curse for us; where Curse is put to denote most Accursea, according to the foremention'd Hebraism; and being made a Curse is put to denote Christ's being dealt with, as if he was most Accursed by his Death on the Cross. God forbid any one should be so Ignorant or Wicked, as to imagin that Christ the ever-blessed and belov'd Son of God was really accursed. Having shewn the true Sense of the first part of 2 Cor. 5. ult. I proceed to shew the true Sense of the last part, viz. that we might be made the Righteousness of God in him, viz. Christ. What is to be understood by the Righteousness of God, we learn (as §. 4. of this Chapter) from Matth. 6. 33. *Seek ye first the Kingdom of God and his Righteousness, &c.* Where by the Righteousness

XVIII:
The Objection
from 2 Cor. 5. ult.
answer'd.

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teousness of God is plainly meant such Righteousness as God requires of us in the Gospel. Whence it follows, that to be made the Righteousness of God in Christ, is no other than to perform such Righteousness as God requires thro' Christ, i. e. that we should become Righteous before God, or be esteem'd Righteous by God for Christ's Sake or Merits. So that the true Meaning of the whole Text is this, viz. that as Christ for our Sins was dealt with by God as a Sinner, whereas he was really without Sin; so we for Christ's Righteousness and Satisfaction are dealt with by God, as if we were perfectly or absolutely Righteous, when in reality we are not so. Whence it appears, that this Text likewise, in its true Sense, makes nothing for the Imputation of Christ's Righteousness we deny.

XIX.
The Objection
from 1 Cor. 1. 30.
answer'd.

A third place urg'd for the said Imputation is 1 Cor. 1. 30. *Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* 'Tis surprizing how any one could hence infer the imputed Righteousness we are speaking against. Their Argument stands thus: Christ is of God made unto us Righteousness: therefore the Righteousness of Christ is so imputed unto us, as to become really our own, and that we our selves are thereby counted perfectly Righteous by God. To shew the Folly as well as Falseness of this way of Arguing, I need but apply it to other Particulars in the same Text. Christ is by God made unto us Sanctification: therefore the Sanctity or Holiness of Christ is so imputed unto us, as to become really our own, and thereby we our selves become Holy. But who ever heard of, who but an Antinomian or Libertin ever dreamt of an imputed Sanctification? So, Christ is by God made unto us Wisdom: therefore the Wisdom of Christ is so imputed unto us, as to become our own, and thereby we our selves are truly denominated Wise. What trifling is this. The true Sense of the place is plain enough, there being all along us'd a Metonymy of the Effect for the Cause: Christ is Wisdom unto us, i. e. by or thro' Christ alone we are endued with true Heavenly Wisdom: Christ is Righteousness

ousness to us, i. e. thro' Christ alone we are justify'd: Christ is to us Sanctification, i. e. thro' Christ alone we are endued with the Grace of the Holy Spirit: Lastly, Christ is to us Redemption, i. e. thro' Christ alone we are freed from Death by the Resurrection of our Bodies, which is styl'd Redemption, Rom. 8. 23. Ephes. 4. 30. That the Redemption here mention'd is likewise so to be understood, viz. of the Redemption of our Bodies from Death, and not of Christ's Satisfaction, appears hence that Christ's Satisfaction is included in the Words before, viz. Christ is to us Righteousness.

A fourth place and the last I shall mention is Phil. 3. 9. *That I may be found in him, not having my own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* What Righteousness it is the Apostle here rejects, and what he wishes for and endeavours after, is plain to any one that will but impartially weigh his Words. The Righteousness which he rejects, he here calls *his own Righteousness*, i. e. such as he was able to perform *meerly of his own Strength*. For it can't be reasonably suppos'd, that the Apostle would be so bold, as to call *that Righteousness*, which the *Grace of Christ* wrought in him, *his own Righteousness*, but rather would thankfully have refer'd it to Christ its Author, as he expressly do's 1 Cor. 15. 10. Gal. 2. 20. Whence it plainly follows, that the Righteousness which St Paul rejects, is not that which we perform by the Grace of the Holy Spirit. On the contrary this is the Righteousness he longs for, and which he calls the Righteousness *which is thro' the Faith of Christ, &c.* For what sort of Righteousness this is, he more distinctly explains in the very next Words: *That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.* Where the Apostle expressly asserts, that the Righteousness so much long'd after by him, was no other than a Conformity to Christ's Death; whereby, namely one actually dies *himself* to Sin, and actually rises *himself* to Newness and Holiness of Life. But

XX.
The Objection
from Phil. 3. 9.
answer'd.

Part II. surely such a Righteousness is very far different from
Chap. 5. that imputed Righteousness we dispute against.

xxi. The Sum of this Chapter. The Sum of what has been said in this Chapter, is this: The Righteousness whereby we are properly said to be justify'd, is the *Obedience of Faith*, i. e. our Obedience, or Keeping of all the Commandments of the Gospel, proceeding of Faith, and so is an *active* Righteousness, and *inherent* in us, as being what we our selves perform by the Grace of the Holy Spirit preventing and assisting us. He who is endued with this Gospel-Righteousness properly so call'd, to him according to the

Gospel-Covenant God do's *impute Christ's Righteousness*, viz so far as to his attaining *Forgiveness of Sins* and *eternal Life*; that is, the Righteousness of Christ, and that only is the meritorious Cause, that he, who now do's himself the Righteousness of the Gospel properly so call'd, has also his *past Sins* and *present Failings* esteem'd by God as *not committed*, or *forgiven him*; and also that his Gospel-Righteousness, being sincere indeed, but *main* and *imperfect*, is esteem'd by God as *most entire and perfect*, and so worthy to be rewarded with *eternal Life*. Such as in this Sense say that Christ's Righteousness is *imputed* to the Faithful, say what is agreeable to Scripture, and therein sufficiently *intimated*, tho' not mention'd in express Terms. But such as being not content with the foresaid Imputation, go higher and assert the Righteousness of Christ to be by God so *imputed* to the Faithful, as that thereby *they themselves* are esteem'd by God to be *really* and *absolutely* or *most perfectly* Righteous, i. e. free not only from *all Punishment*, but also from *all Blame* of Sin; such assert what is contrary to right Reason, and is no where taught in holy Scripture; nay, what is plainly contrary to holy Scripture; what is attended with very many and very great Absurdities; and lastly, what is the first Mistake or Spring, from which flow the several most vile and detestable Errors of the *Antinomians* and *Libertins*.

C H A P. VI.

Of a Gospel-Condition in general.

I. Observ'd in the Close of §. 1. of the last Chapter foregoing, that the Gospel-Righteousness might be consider'd in a twofold Respect, 1st, As thereby, as the *formal Cause*, we are counted formally Righteous by God: 2^{ly}, As thereby, as by the *Condition perform'd*, we obtain the Free-gift of Forgiveness of Sins and eternal Life. Concerning Gospel-Righteousness in the first respect I treated in general in the foregoing Chapter: I come now to treat in general of Gospel-Righteousness in the second respect.

For the better understanding of what is here to be said, I shall in the first place explain, *What is a Condition of the Gospel-Covenant* properly so call'd. It is call'd, *what* then to be well observ'd, that by a *Condition of the Gospel-Covenant*, which in short I call a *Gospel-Condition*, is properly to be understood, *not whatever is commanded or requir'd*, but *that only which is requir'd at the Peril of ones Soul*, i. e. on which a Man's eternal Life and Salvation do's so depend, that the same being perform'd, a Man attains Salvation, and not otherwise. We are commanded by the Gospel to *abstain from all Sin*, as much as *can be*. But then this is not requir'd at the Peril of our Souls, or under the irrevocable Penalty of eternal Damnation, and so is not properly a *Gospel-Condition*. Whereas Faith, Repentance, and the other Christian Virtues are requir'd at the Peril of our Souls, and so make a *Gospel-Condition* properly so call'd.

Again, such a Condition is twofold, either as being *absolutely requir'd at the Peril of our Souls*, or as necessary to Salvation, or only on a Supposition. The *inward Works of Faith, Repentance, &c.* are *absolutely requir'd unto Salvation*. But the Fruits or *outward Works of Faith and Repentance* (under which are comprehended)

Of Gospel-Righteousness, as it is the Condition to be perform'd, for to obtain Forgiveness of Sins and eternal Life.

II.

A *Gospel-Condition* properly so call'd, *what*.

III.

A *Gospel-Condition* twofold *Absolute and Suppositional*.

Part II. comprehended in Scripture all other Christian Virtues, whence the said outward Works are wont to be denoted by *a good Life or holy Conversation*) are requir'd only on a Supposition, viz. that God grants Life and Opportunity.

IV.

One and the Same This being premis'd concerning the Nature of a Gospel-Condition, it follows, that *One and the Same* is properly so call'd both of the *Gospel-Covenant*, and of our *Justification* by the *Gospel-Covenant*. For as is shewn first, *Nothing is requir'd in the Gospel-Covenant absolutely at the Peril of our Souls, but what is requir'd to our Justification*. That this Proposition is most certainly true, may be thus prov'd: If in the *Gospel-Covenant* any thing is absolutely requir'd at the peril of our Souls, which in the said *Covenant* is not also requir'd to our *Justification*, then it might so come to pass, that one *may have done all* requir'd to his *Justification*, and so *may be justify'd*, who yet *has not done all* absolutely requir'd in the *Gospel-Covenant* at the peril of his Soul.

Whence it follows, that a *justify'd Person*, even while he is *justify'd*, *may be destitute of eternal Salvation*, and so eternally damn'd. But what sober judicious Christian can give ear to such a Conclusion, which yet necessarily follows from the Premises to it.

V.

Secondly, in respect of a suppositional Condition. *Nothing is requir'd in the Gospel-Covenant at the peril of ones Soul, even on Supposition, but what is also so far requir'd to our Justification.* As a good Life

is requir'd by the *Gospel-Covenant* at the peril of our Souls, *on Supposition* that God grants Life, so on the *same Supposition* it is requir'd also to our *Justification*. He that has obtain'd the Grace of God by Faith and Repentance, do's not afterwards go on to lead a good Course of Life, but lives a wicked Life, he forfeits his Right to Salvation, and so to *Justification*, unless any one will maintain, that a Man *yet continuing* in the State of *Justification*, may however *not be in a State of Salvation*, which is apparently most absurd. In short, the Foundation of both Propositions maintain'd in this and the foregoing Section, is contain'd in this third Proposition, viz. that *in a Man's Justification God confers on*

Of a Gospel-Condition.

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Part II.
Chap. 6.

in him a Right to Salvation; which Proposition has been largely prov'd in Chap. 2. §. 16 &c. of this latter Part. For hence arises this most clear Consequence, that Nothing can be requir'd in the Gospel for to obtain or retain our Right to eternal Life or Salvation, which is not also requir'd to obtain and retain our Justification.

What has been said in this Chapter concerning a Gospel-Condition, is well to be observ'd, forasmuch as it greatly serves to shew the Error of those, who, whilst they maintain *Solifidianism*, grant that there are many Conditions of the Gospel-Covenant, and yet contend that here is *only one Condition* of Justification, viz. Faith. For it has been here shewn on the contrary, that *One and the Same* is a Condition properly so call'd, both of the Gospel-Covenant and of Justification by the Gospel-Covenant; and therefore that *Repentance, Charity, &c.* as well as *Faith*, are each a Condition of Justification, forasmuch as *Repentance, Charity, &c.* are each a Condition of the Gospel-Covenant, even by the Acknowledgment of those that maintain *Solifidianism*. And this may suffice to have observ'd concerning a Gospel-Condition in General.

VI.
The Use of what has been said of a Gospel-Condition.

C H A P. VII.

Of Faith.

I have spoken Chap. 5, and 6. in general of Gospel-Righteousness and a Gospel-Condition. I proceed now to speak distinctly of those Christian Virtues, which make up the Gospel-Righteousness or the total Condition of the Gospel-Covenant on our part. Among these that which deservedly claims the first place is *Faith*, being the Foundation or Root of all Gospel Piety, and as it were the Mother of all the other Christian Virtues. For the better understanding of what is to be said of this Faith, it is to be observ'd in the first place, what is properly a Gospel or Christian Faith.

In what respect
Faith claims the
first Place among
the Christian Vir-
tues.

Now

Part II.

Chap. 7.

II.

what is a Christian Faith consider'd in it self.

Now *Gospel* or *Christian Faith* (consider'd in it self, and as distinct from the other Virtues) is nothing else but that *Affsent*, whereby we believe Christ suffer'd, dy'd, and rose again from the Dead; and therefore that *All was true*, which he in God's Name declar'd to us, either by way of Precept, Promise, or Threat. This is the whole Ellence of the Christian Faith properly so call'd. Whatever more is added to the foregoing Definition, on duly weighing and considering it, it will appear not to be an *Act of Faith*, but of some other Virtue.

III.

Faith often taken in Scripture to denote the whole Condition of the Gospel-Covenant.

'Tis true that in the sacred Scripture Faith is frequently taken in a larger and figurative Sense, viz. not only to denote the single Virtue properly call'd Faith, but also all the other Christian Virtues, which Christian Faith properly so call'd is wont to bring forth, i.e. to denote the whole Condition of the Gospel-Covenant to be perform'd on Man's Part.

IV.

The foresaid Definition of Faith is of great Use to decide the Controversies about Faith.

This twofold Acceptation of the word *Faith* being rightly made use of, as there is occasion, thereby may easily be decided the great Controversy concerning the Efficacy of Faith unto the attaining of Justification. For by rightly expounding Places of Scripture according to the foresaid Distinction; it will clearly appear, 1st, That Christian Faith, consider'd barely in it self or distinct from the rest of the Christian Virtues, is only a Part of the Gospel-Condition to be perform'd by Man, and therefore do's only concur with the other Christian Virtues or good Works, and is by no means sufficient of it self, to obtain from God the Gift of eternal Life or Justification. 2^{ly}, It will appear, that wherever Justification is attributed to Faith, there Faith is taken Figuratively, i.e. as it denotes, not only the single Virtue, *Faith* properly so call'd, but also All the rest of the Christian Virtues, and so the whole Condition of the Gospel-Covenant to be perform'd on our Part.

V.

That we are not justify'd by Faith alone, is shewn from several places of Scripture, and first from Matth. 7. 21, &c.

I shall begin with those Places of holy Scripture, where Faith properly so call'd or the single Virtue, is either expressly mention'd, or at least Peripherastically describ'd, and Justification is deny'd thereto. Most remarkable to this purpose are our Saviour's own Words Matth.

Matth. 7. 21, 22, 23. *Not every one that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven,—Many will say unto me in that day, Lord, Lord, have not we prophesy'd in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful Works? And then I will profess unto them, I never knew you: depart from me ye that work Iniquity.* These Words are the more observable, because herein Christ do's professedly describe the manner of God's Proceeding in the last Judgment, and so in justifying Man. And in these very words Christ teaches, that true Faith, nay the greatest Degree of true Faith, of it self or separately from Obedience, is not sufficient to attain Entrance into the Kingdom of Heaven. For he that acknowledges Christ to be *Lord*, and *prays him as Lord*, to give him Entrance into the Kingdom of Heaven, his Faith, as to the Nature of Faith, is as perfect as it can be, and so is true Faith. Further, to prophesy, cast out Devils, work Miracles in *Christ's Name*, is the same as to prophesy, cast out Devils, &c. by *Faith in Christ*. Now it is but reasonable to believe, that such extraordinary Operations do likewise proceed from an extraordinary Degree of Faith. Certain it is, that Christ do's suppose the Faith of those whom he here speaks of, to be true; forasmuch as no one can be so very stupid, as to hope to attain eternal Life by a false Faith. So that what Christ teaches was wanting in them he speaks of, was not Faith, but Obedience, and that they should be excluded Heaven, not for *Disbelief*, but for *Disobedience*.

Agreeable to the Doctrine of Christ is that of his Apostles. Thus 2 Pet. 1. 5—11. *Giving all Diligence, add to your Faith, Virtue; — But he that lacketh these things, is blind and can't see afar off; — if ye do these things, ye shall never fall. For so an Entrance shall be minister'd into you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* In these words St Peter plainly teaches, that Faith alone, or distinct from the other Christian Virtues, can't avail to eternal Life or justification. He that thinks otherwise, and so having

Part II. Chap. 7. *Faith, takes no care to add thereto the other Virtues, and yet hopes for Salvation, he is no other than blind, and can't see afar off, and has forgotten that he was purg'd from his old Sins, i. e. he is ignorant or unmindful of the Divine Purpose by the Gospel; for, as St Paul speaks, This is the Will of God, even your Sanctification.*

I Thess. 4. 3.

VII.
Thirdly, from
Jam. 2. 24.

St James, Chap. 2. 24. is most expres to the Case we are upon: *Ye see then how that by Works a Man is justify'd, and not by Faith only.* What can be said more expressly against *Solifidianism?* So that it remains only to shew the great Weakness and Folly of the Objections, whereby the *Solifidians* endeavour to elude the Force of the Apostle's Testimony.

VIII.
The Objections of the *Solifidians* First they object, that *St James* here speaks of a *Faith*, which is *imperfect* or has *not the true Nature* are refuted; as first, that *S. James* speaks of *Faith*; which has only the *Shew* of *Faith*, but is here speaks of an *not really* *Faith*. But this Interpretation is vastly *imperfect* or *not agreeable* to the Apostle's Words. For 1st, *St James* approves of the *Faith* he speaks of as *Good*, v. 19 *Thou believest that there is one God, (N. B.) thou doſt Well.*

Wherefore the Apostle can't in Reason be understood to speak here of a *false* or *counterfeited* *Faith*. 2^{ly}, He grants that the *Faith* he is speaking of, do's justify a *Man in part*, v. 24. But a *counterfeit* *Faith*, or which is *not true*, do's *not in the least* conduce to a *Man's Justification*. 3^{ly}, That the Apostle do's deny, that *even a true* *Faith* can *alone* *justify*, appears plainly hence: the *Faith* of *Abraham* was no doubt a *true* *Faith*. But *St James* affirms, that the *Faith* of *Abraham* did not, could not justify him without *Works*: whence he is said, v. 21. to be *justify'd by Works*. 4^{ly} and lastly, the Apostle expressly speaks of such a *Faith*, as do's sometimes cooperate with *Works*, and by the said *Works* is *made perfect*, (as v. 21.) i. e. is render'd available to *Justification*, which can't in Reason be said of a *counterfeited* *Faith*. In short, the Apostle manifestly speaks of such a *Faith*, as wants nothing but good *Works* to be join'd with it, and which, if join'd with good *Works*, will avail to a *Man's Justification*. But a *counterfeited* *Faith*

Faith can't be join'd with good Works, or be made a true Faith by being so join'd.

Part II.
Chap. 7.

IX.

Secondly, the *Solifidians* object that the Apostle here speaks of such a Faith, as is in the *Devils* themselves, and therefore can't be understood to speak of a true that *St James* speaks of such a Faith as is in the *Devils*, *may have a true Faith*, as to the *Nature* of Faith; which is no more than the Apostle himself witnesseth, and Reason confirms. The true Faith that is in the Devils, do's indeed nothing avail them, because it is not productive of the Love of God in them. Which comes to pass, on account of their knowing themselves to be by an irrevocable Decree excluded from the Grace or Favour of God. If it be reply'd, that true Faith is at least a true Virtue; but no true Virtue can be in the Devils; and therefore no true Faith can be in them. The Answer hereto is easy and obvious. Forasmuch as the same *Faith*, which in *Man is a Virtue*, in the *Devils is no Virtue*. The Reason is manifest: the Devils, tho' fain, yet still retain the Excellency of the Angelical Nature to such a Degree, as that they can apprehend and understand things many Degrees quicker and clearer than Man can. Whence it comes to pass, that the Object of our Faith, or the Things requir'd to be believ'd in the Gospel, appear to the Devils with so great and undeniable Evidence, that they can't *but of Necessity* believe them, and so it is no Praise, *no Virtue* in them, for to believe them. But Faith is not wrought in us after the like manner. The Things propos'd to us to be believ'd, are propos'd as highly credible, and are confirm'd with so good Arguments, as are abundantly sufficient to satisfy any unbiass'd Person; however the Things to be believ'd by us *don't* appear at first View, or strike upon us with such Evidence, as to make us *necessarily* believe them. For then it would follow, that *no One* that ever heard of the Gospel, *could but believe* the Gospel; whereas the contrary thereof is too sadly true. This Freedom of Believing in Man is the Cause that *Faith* is in him *a Virtue*, and a laudable Act of Obedience; whereas *such Faith* deserves no

Part II. Praise, and is no Virtue in the Devils, because it do's
 Chap. 7. not arise from such a Freedom, but from meer Necessity. And this Answer is imply'd, and so confirm'd by St James himself; inasmuch as he commands in *Man* that same Faith which he grants to be in the Devils, but yet do's not command in them. See Jam. 2. 19.

X.
 A third Objection of the Solifidianians is taken from of the Solifidianians v. 17, 20, 26. of this same Chapter thus: A dead Faith answer'd, viz. that St James speaks of a dead Faith. James disputes, is by him styl'd a dead Faith; therefore it is not a true Faith which he disputes against. But this Objection is founded on a meer Mistake. For 1st, Whereas Faith without Works is by St James styl'd a dead Faith; the word dead do's not respect the Nature of the Faith, as to its Truth or Falsity, as is suppos'd in the Objection; but only the Effect of such a Faith, i. e. St James do's not mean that Faith without Works is not a true Faith, but that such a Faith has no Effect with God as to a Man's Justification. This is manifest from v. 14. compar'd with v. 17. whence it appears, that a Faith which profits nothing to save a Man, and a dead Faith, are used by St James as equivalent Expressions. 2^{ly}, It is observable, that the Apostle do's not say, v. 26. As a Man without the Spirit is dead, but, As a Body without the Spirit is dead. Whereby vanishes that frivolous Objection, viz. A dead Man is not a Man, but only the Carcass of a Man. therefore a dead Faith is not Faith, but only as it were the Carcass of Faith. For the Apostle do's not compare a dead Faith with a dead Man, but with a dead Body. Wherefore as a dead Body is still truly and properly a Body, so a dead Faith is still truly and properly Faith. But as a dead Body can't perform any Action of Life; so a dead Faith can't avail any thing to a Man's attaining eternal Life. 3^{ly}, As a Body, supposing the Spirit to be in it, would become a living Body, and would perform the Actions of Life; so that Faith of which the Apostle speaks, supposing Works were added thereto, would become a living Faith, and so would avail to eternal Life: which is what no one in his right Senses will

will say of a *false* Faith. For to a *false* Faith there is wanting the *true Nature* of Faith, which it *can't borrow* from Works. In short, that which is not a true Body, can't be join'd to a Soul, nor can a Soul thereby exercise the Actions of Life; and in like manner, that which is not a true Faith, can't possibly have good Works join'd thereto. 4^{ly} and lastly, From this Similitude of the Apostle thus much at least is manifest, that good Works perform the same Office to Faith in reference to Justification, as the Soul do's to the Body in reference to Life; i.e. as it is the Soul, which makes the Body to live and perform the Actions of Life; so it is good Works, which make Faith to live, or be available unto Salvation. For since a *dead* Faith, and a Faith that *profits nothing* or *can't save*, are used by the Apostle as equivalent Expressions v. 14 and 17. it follows by the Rule of Contraries, that a *living* Faith, and a Faith that *profits or that saves*, are likewise equivalent Expressions.

Having taken notice of, and solv'd, the principal Objections, whereby the *Solifidians* endeavour to elude the plain Testimony of St James against their ill-grounded Doctrin; I proceed next to consider such Passages of prov'd from the *writings of St Paul*, and first from 1 Cor. 13. 2. xi.

That we are *not* *justify'd by Faith alone* properly so call'd, is further

For so far is St Paul from attributing Justification to Faith *alone*, or the *single Virtue* properly call'd Faith, that when he speaks of it, and as separated from Charity, he plainly makes no account of it. A remarkable Place to this purpose is 1 Cor. 13. 2. *Tho' I have all Faith — and have not Charity, I am nothing.* Whereas some pretend that St Paul speaks here only of a *miraculous* Faith, not of a *perfect* Faith, this is altogether frivolous. For 1st, he expressly speaks of *all Sort* of Faith: *Tho' I have All Faith*, i.e. all Sort of Faith, just as by *all Knowledge* in the beginning of the same Verse is to be understood *all Sort* of Knowledge. 2^{ly}, A miraculous Faith is the highest Degree of Faith; nor is there any other greater or nobler Sort of Faith, which is *merely* Faith, and separated from Charity. For he

that

Part II.
Chap. 7.

that so far believes the Gospel, and confides in Christ, as that by such his Faith he is enabled to perform even the greatest Miracles: surely both his Assent and Trust are arriv'd to the very highest Degree. So that whilst the *Solifidians* grant, that a *miraculous* Faith do's of it self avail nothing with God unto Justification, they do thereby grant also in effect, that there is no Sort of Faith consider'd hereby *in it self*, which avails any thing to our Justification. The Meaning of St *Paul* is clearly this: Tho' I have all Sort of Faith, even to that Degree of Faith, whereby Miracles are wrought, and that the greatest Miracles, such as the *removing of Mountains*; yet I am nothing, viz. in the Favour or Grace of God, i. e. such a Faith would profit me nothing unto Justification, unless I added thereto also Charity. 3^{ly}, No one can reasonably deny, but that St *Paul* here speaks of a true Gospel Charity. Now to compare *true* Charity with other *dead* or *false* Gifts, would make St *Paul's* intended *Commendation* of Charity to come to nothing. For what great matter is it, for *true* Charity to be *preferable*, either to *unsound* Knowledge, or *pretended* Prophecy, or a *false* Faith. To take such a Method to *magnify* Charity, would be no other, than if one should go about to *magnify* the Strength of a Bullock, by comparing him with a *dead* or *toothless* Lion, or the like. 'Tis therefore certain, that, in order to set forth the *Pre-eminence* of Charity, or the Love of God, and for his sake of our Neighbour, the Apostle here compares it with other true and perfect Gifts of the Holy Spirit, viz. Knowledge, Prophecy, and Faith. 4^{ly} and lastly, It is acknowledg'd, that the Apostle do's in the last verse of this Chapter speak of a *true* and *perfect* Faith. And therefore it must be allow'd, that he speaks of the *same* Faith at the beginning of this Chapter, the whole Chapter being but one continued Disputation; otherwise the Apostle's Disputation would be unconfessional.

XII.
Secondly, from
Rom. 2. 13.

Another place in St *Paul's* Writings, clear to the purpose, is Rom. 2. 13. *For Not the Hearers of the Law are Just before God.* That by the Law are here meant moral

moral Precepts, which are of universal and perpetual Obligation, is evident from the whole Context. Now the Apostle expressly asserts, that the bare Hearing, or which comes to the same, the bare Belief of the said Law is not sufficient to our Justification before God. For it is confess'd, that the Apostle in these Words design'd to reprove chiefly the Jews, and that *not* because they only *heard* the Law, and did *not believe* it; but because they too much contented themselves with a bare Belief of the Law, as if that was sufficient to save them, and were not duly careful to lead holy Lives. Whence it follows, that by the *Hearers of the Law* are here to be understood such as hope to be *justify'd by Faith only*, as did the far greatest Part of the Jews. For it is evident, that they thought, that every one that was an *Israelite*, and had *not renounced Judaism*, and his *Trust in the Covenant* made by God with *Abraham*, should have his Share in the other World, i. e. in eternal Life. Several Proofs hereof might be brought from the Writings of their *Rabbies*, as also from *Justin Martyr*, who well understood the *Jewish Doctrin*. But there are sufficient Marks of this Opinion being generally receiv'd among the Jews to be found in the New Testament. Thus Matt. 3. 8, 9. *Bring forth Fruits meet for Repentance. And think not to say within your selves, we have Abraham to our Father.* So Joh. 8. 39. *They answer'd and said unto him, Abraham is our Father.* So Rom. 9. 6, 7. *They are not All Israel, which are of Israel: neither because they are the Seed of Abraham, are they All Children.* From which places is manifest, what is in a special manner to be taken notice of in the Point we are speaking of, viz. that there was no Occasion, why St Paul, in his Disputes against the Jews, should go about to defend *Justification by Faith alone without Works*, when the Jews themselves were too much inclin'd to this *Solifidianism*. So that the Doctrin, which our *Christian Solifidians* would fater upon St Paul, was altogether foreign, and even contrary, to the Design of his Disputations against the Jews about *Faith*. Whence it is evident, that our *Solifidians*, whilst

Part II. - whilst they have *imagin'd* to flee from *Judaism*, have
 Chap. 7. unhappily *fell* into the *very Depth* of the *Jewish Van-*
nity and *Folly* in this Point. And so much for the
 Places of the holy Scriptures, whence it appears, that
 a *Christian Faith* consider'd in *it self*, and distinct from
 the other *Christian Virtues*, is *only a Part* of the *Gos-*
pel-Condition to be perform'd by Man, and so *can't of*
it self be sufficient to our *Justification*.

XIII.
Faith, as oft as Justification is ascrib'd to it, is taken figuratively; as is shewn.

I go on now to take notice of such places of Scripture, whence it may be infer'd, that as often as *Justification* is ascrib'd to *Faith*, *Faith* is taken figuratively, viz. not only to denote the *single Virtue* properly call'd *Faith*, but also *all the other Christian Virtues*, and so do's denote the *whole Condition* of the *Gospel-Covenant* to be perform'd by Man.

XIV.
First, from those Places where Justification is ascrib'd to Repentance.

Hereto belong all such places in the Old and New Testament, (which are almost infinite) where our *Justification*, being exprest by *Forgiveness of Sins*, is ascrib'd to *Repentance*, either in direct Terms, or by some Circumlocution describing *Repentance*. Of which I shall treat more largely, when I come to treat of *Repentance* Chap 8. §. 7, 8, 9 10.

XV.
Secondly, from Places where Justification is ascrib'd to some other Virtue, as Confession, &c.

To the same purpose tends also this Observation, that wherever in Scripture out of St Paul's Writings, and that Saying of his, Act. 13. 39. the *Justification* of a Sinner is to be found exprest by the very Name of *Justification*, there it is ascrib'd, either *not to Faith*, or *not to Faith alone*, but also to other Virtues. Thus Luk. 18. 13, 14. the *Justification* of the Publican is ascrib'd to his penitent *Confession*. So Matt. 12. 37. *Justification* is ascrib'd to our *Words*, as being Tokens of our inward Piety. By St James *Justification* is constantly ascrib'd, *not to Faith only*, but also to *Works* proceeding of *Faith*, and join'd with *Faith*: whose *Doctrine* in this Case is of the greater Weight, forasmuch as it is an ancient Tradition, that the Part of his Epistle, which treats of *Justification*, was written *professedly against* such, as putting a wrong Sense on St Paul's Discourses, taught that *Faith without good Works* is sufficient to our *Justification*.

But

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xvi.

Thirdly, from
St Paul's Writings
compar'd toge-
ther.

But to come to the Writings of St Paul himself, by comparing of some Places whereof together, the true meaning of St Paul in the Point we are speaking of, will manifestly appear to be no other Doctrine than what we here assert. Thus Gal. 5. 6. *In Jesus Christ neither Circumcision avails any thing, nor Uncircumcision, but Faith (N.B.) which worketh by Love.* So Gal. 6. 15. *In Christ Jesus neither Circumcision avails any thing, nor Uncircumcision, but (N.B.) a new Creature.* So 1 Cor. 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but (N.B.) the Keeping of the Commandments of God.* Upon comparing these three Places together, who can doubt what St Paul means by that *Faith*, to which he ascribes Justification. For hence it is as clear as Light, that the *Faith*, to which St Paul ascribes Justification, is no other than such a *Faith* as *worketh by Love*, as is the same with *a new Creature*, and lastly which is the same with *Keeping the Commandments of God*. Hither also relate those Places, where St Paul expounds *Faith* by *Obedience*, or uses them as *equivalent Terms*. Thus Rom. 10. 16. *But they have not All obey'd the Gospel. For Isaiah says, Lord, who has believ'd our Report?* Who sees not, that to believe, and to obey the *Gospel*, are used here to signify the same? If it be doubted what St Paul may mean by *obeying the Gospel*, consult Rom. 15. 18. where he expounds it by being *obedient in Word and Deed*. And hence it is easy to learn, what St Paul means by the *Obedience of Faith*, an Expression often used by him, viz. an *Obedience in Word and Deed proceeding of Faith*. Lastly, that under the *Faith*, to which he ascribes Justification, St Paul includes also *Obedience*, is evident, inasmuch as he himself *expressly asserts* the *Keeping of God's Commandments* to be even *necessary to Justification*. Thus Rom. 2. 13. *Not the Hearers of the Law are just before God, but the Doers of the Law shall be justify'd.* In the former part of which Text the Apostle plainly enough denies Justification to *Faith alone*, as has been afore shewn; but as if this was not enough, in the latter part of the Text he expressly

Part II. asserts the Doing of the Law to be necessary to Justification. And here it is very observable, that this latter Clause may be well look'd on as added by the Apostle thro' the *special Providence* of God, viz. to warn the Reader in the very beginning as it were of this Discourse of the Apostle, that he should not misunderstand the following Doctrin of the Apostle, concerning *Justification by Faith without Works*. The Places already alledg'd out of Scripture, and particularly out of the Writings of St Paul, do sufficiently shew, that the *Faith*, to which is ascrib'd the Forgiveness of Sins, or Justification, or eternal Life, (all which amount to the same in respect of the Gospel-Covenant, as has been shewn,) is not the *single Virtue* properly call'd *Faith*, but *Faith* taken *figuratively* to include the *Obedience* that proceeds of *Faith*, and so to denote the *whole Condition* of the Gospel-Covenant to be perform'd by Man.

XVII.

Reason first, why *Faith* is used in the next place, the *Reasons* of using *Faith* in the Scripture figuratively to denote foremention'd *figurative* or *large Sense*, as by other in the whole *Condition* of the *Gospel-Covenant*, viz. because it is as it were the *Mother* of all the other Christian Virtues. First and chief Reason is that which has been afore hinted, particularly in the beginning of this Chapter, viz. that *Faith* properly so call'd, or the *single Virtue* so call'd, is as it were the *Mother* of all other Christian Virtues; not that it necessarily brings them forth, but as in it self it is apt to bring them forth, and as there can be no Christian Virtue in us, but what proceeds from *Faith*. Whence it is, that all the great and noble Deeds perform'd by such as were famous for their Piety in the Times of the old Testament, are *Hebr. 11.* ascrib'd to *Faith*, as proceeding from it. And hence it is, that all Christian Piety or Works are comprehended under *Faith*, as by other inspir'd Writers, so especially by St Paul. Tho' in other respects the sacred Writers are so far from giving *Faith* the *single Virtue*, the Pre-eminence above other Virtues, that St Paul expressly gives the Pre-eminence to Charity above *Faith*, *1 Cor. 13.* ult. yet in the respect we are speaking of, *Faith* is superior even to Charity, and so to all other Virtues.

For a Mother, tho' she may be *inferior* to her Daughter in *all other respects*, yet she *is*, and *must be*, according to the Order of Nature, *superior* to her Daughter in this respect, viz. as *she is the Mother*.

The second Reason is akin to the former, and depends on it. The sacred Writers, and especially Saint Paul had to do with Unbelievers, as to the Gospel at least. For which Reason Faith was to be inculcated to such in the first Place, forasmuch as Faith being once yielded to the Gospel, whatever else is requir'd by the Gospel, would easily be attain'd by the Grace of God.

XVIII.
Reason the second, because the Apostles had to do with such as did not believe the Gospel, and so Faith was primarily to be inculcated.

Thus St Paul says, Rom. 4. 24. that *Righteousness shall be imputed unto them that believe in Him that rais'd up Jesus our Lord from the Dead*: not that such a Faith is sufficient of it self to their Justification; (for the very Devils believe the Gospel to be true, and that so as to tremble thereat, Jam. 2. 19.) but because those whom St Paul had to do with, did *need in the first Place* such a Faith; which being yielded, All the rest would follow by the Grace of God. See Act. 8. 37.

A third and the last Reason I shall here mention for Faith being used to denote the whole Condition of the Gospel-Covenant to be perform'd by us, is this, viz. that by the name of *Faith* all *Merit* is excluded from Obedience, which is requir'd from us in the Gospel. For the word *Faith*, in the very first Conception of it, implies somewhat of *Grace* according to Rom. 4. 16. Therefore it is of *Faith*, that it might be by *Grace*; and so excludes *Merit* on a threefold Account. For

XIX.
Reason the third, that all *Merit* of our Obedience might be excluded: which is here done in three Respects.

Ist, Faith supposes or implies some *Revelation* and *Call* made to Man by God of his *meer Grace*, before Man yields Obedience to God; and consequently that Man did not yield that Obedience, which is express by the name of *Faith*, of his own Accord or by his own natural Direction and Endeavour; but that God of his neer and great Goodnes did prevent Man, by revealing to him his Will in an extraordinary Manner. Indeed no one since the Creation ever enter'd into the Way of Salvation, but (what had God for his Guide, or to shew him the Way, that is) by Faith. And

XX.
First, because Faith presupposes a *Divine Call*.

Part II. herein consists the Difference between the Righteousness of *Nature*, and the Righteousness of *Faith*, as has been above shewn in Chap. 4. §. 8. of the first Part.

XXI. Secondly, *Faith* 2^{ly}, The word *Faith* do's exclude *Merit*, because it presupposes also supposes, not only a Divine *Revelation*, but also such *Divine Promises*. *Promises* made by God in the said *Revelation*, as are sufficient mightily to excite us to Obedience, and which consequently far exceeds all the Obedience, which proceeds from the Belief of the said *Promises*. When therefore our Piety toward God is denoted by *Faith*, because it flows from *Faith*; it is thereby signify'd, that the *Promises*, we believe, are so Great, that they bring forth in us the said *Piety* by reason of their Excellency and Certainty; and consequently that on this Account our *Piety* is to be ascrib'd to God, as its first and principal *Author*, forasmuch as it is owing to his *meer Bounty*, that such *Promises* are made to us. To this purpose are to be understood 2 Pet. 1. 4. as also 1 Pet. 1. 23. compar'd with vers. 25. and Jam. 1. 18. For by the *Word* mention'd in these three last Places, are most reasonably to be understood the *Promises* contain'd in that *Word* or the *Gospel*. So 1 Pet. 1. 3. the Resurrection of Christ, inasmuch as the *Belief* thereof is founded on the most certain Proofs, is set forth as the Means, whereby *God begets us again unto a lively Hope*, viz. that lively Hope, which *Every Man that has, purifies himself*, as 1 Joh. 3. 3. For which reason *all the Glory and Honour of our Salvation is ascrib'd*, 1 Pet. 1. 3. to *God and the Father of our Lord Jesus Christ, and his abundant Mercy*, in that he has vouchsafed us such undeniable Arguments for our *Faith*. Now of all the *Gospel-Promises* that of giving us the *Holy Ghost* is the Chief; which being embraced by *Faith*, renders all the other *Promises* efficacious, and works in us that Righteousness which the *Gospel* requires of us. See Gal. 3. 14. Hence the *Obedience of Faith* signifies such Obedience, as a Man performs by the Grace and Assistance of the *Holy Spirit*, and is oppos'd to that Righteousness, which a Man, either in the State of *meer Nature*, or under any Law, performs by his own proper Strength, without the *Divine Grace preventing or assisting him*.

3ly and lastly, The word *Faith* excludes *Merit*, inasmuch as *Faith*, having Respect to a *Free Promise*, expects to receive the Benefits of the said Promise, *only out of the Grace of God* that made the Promise. And this seems to be the chief Reason, why the Holy Spirit is wont to denote the *whole Obedience*, which the Gospel requires, by the name of *Faith*; forasmuch as the word *Faith* denotes, that *our Obedience* to God do's not obtain from him *Justification* or *Salvation* by *its own Virtue* or *Merit*, but by *Virtue of the free Promise* or *Covenant* made to or with us by God, and believ'd by us. This is what St *Paul* may be well suppos'd to mean, when he opposes the Law to the Promise, Gal. 3. 18. *If the Inheritance, viz. of eternal Life be of the Law, it is no more of Promise: but God gave it to Abraham by Promise.* In which Words the Apostle do's tacitly obviate an Answer, which the Jews might have made to what he had said in the foregoing Verse, viz. that the Promise, which was made to Abraham four hundred and thirty Years before the Law was given, could not be disannull'd by the Law. For hereto the Jews might say: We confess that the Promise is not disannull'd by the Law, and therefore we join the Law and Promise together. To which St *Paul* replies: But these two Things are inconsistent, viz. that the Inheritance should be jointly both by the Law and the Promise; forasmuch as (*speaking after the manner of Men, as v. 15.*) the Righteousness of the Law carries in it Merit, and excludes Grace, and so is inconsistent with a free or gracious Promise, if so be the Law was given in order to *Justification*. It is to be observ'd, that the Word we render v. 18. only *gave*, do's properly signify *freely* or *graciously gave*; and so is more Emphatical to the Point we are speaking of. Compare Rom. 4. 13 — 16. Now because the Promise of eternal Life contain'd in the Gospel is founded on the meritorious Satisfaction of Christ; therefore the *Obedience of Faith* has always respect to Christ as our only Propitiation, whose most perfect Obedience alone brought it about or obtain'd of God, that our imperfect and weak Obedience, if sincere,

Part II.
Chap. 7.

XXII.

Thirdly, *Faith* implies an Expectation of Reward only out of the Grace of God.

Part II. cere, should be accepted by God unto Salvation, and
Chap. 7. be rewarded with eternal Life. On which account the
Gospel-Obedience, being express'd by the name of *Faith*,
do's thereby denote, that all such Obedience or Works
are excluded from Justification, which are inconsistent
with the free Promise of God and our Trust in Christ
our Mediator, i. e. which are perform'd with a Trust
or Opinion of our own *Merit*.

XXIII. It may here be very properly observ'd, and it is well
of the foreign Re- to be observ'd, that when the Confessions of the *Re-*
form'd Churches do not ascribe Ju- form'd Churches ascribe Justification to *Faith alone* or
stification to *Faith without Works*; they All, or at least the most Ancient
only, or exclusively and Chief, do so on the fourth or last Account just
afore mention'd. The Penners of the said Confessions
expressly admonish, that when it is said that *Man is
justify'd by Faith alone without Works*, the said Expres-
sion is to be taken *figuratively*, so as by *Faith* to under-
stand *Grace*, which answers thereto on the other Side,
or on the Part of God. So that to be *justify'd by Faith
alone*, is only another Expression for to be *justify'd by
Grace alone, not by the Merit of Works*. They farther
advertise, that *no more* is to be attributed to *Faith* in
the busines of Justification, than to the other *Virtues*;
and therefore that as far forth as they exclude *Good
Works* from *Justification*, so far forth they exclude also
Faith it self. He that has a Mind to be more satisfy'd
as to the Judgment of the said *Reform'd Churches*, must
read their *Confessions* themselves; or he may see sev-
eral Passages cited out of them to this purpose in Bishop
Bull's Harmon. Apost. Chap. 18. §. 6.

XXIV. I hasten here to shew the Judgment of our own
Our Church do's not ascribe Jus- Church in this Point, and that the *Solifidians* falsely pre-
fication to *Faith* only, or exclusively tend, that she openly countenances their Doctrin in
of works; and our eleventh Article her eleventh Article, which stands thus: *We are ac-
counted Righteous before God, only for the Merit of our
Lord and Saviour Jesus Christ by Faith, and not for our
own Works or Deserving. Wherefore that we are justi-
fy'd by Faith only, is a most wholsom Doctrin, and very
full of Comfort, (N. B.) As more largely is express'd in
the Homily of Justification. Here our Church uses indeed*

deed the Expression of being *justify'd by Faith only*; but then as well knowing that the said Expression was capable of an unsound as well as sound Sense, to prevent her Members from being *misled into the unsound Sense*, she takes care to add immediately Notice, where they might be taught the *sound Sense* of the said Expression, and which is that embraced by her, *largely explain'd*, viz. in the *Homily of Justification*, or as it is otherwise styl'd, the *Homily of Salvation*. Now at the latter end of the second Part of the said Homily, the Church sets down, *what she takes* to be the *sound or true Meaning of Justification by Faith only*, and which therefore is the *Sense* wherein it is *requir'd to be understood in the eleventh Article*, in these Words: "The true Understanding of this Doctrin, *We be justify'd freely by Faith without Works*, or that *We be justify'd by Faith in Christ only*, is not, that this our own A&t to believe in Christ, or this our Faith in Christ which is within us, do's justify us, and deserve our Justification unto us; (for that were to count our selves to be justify'd by some A&t or Virtue, that is within our selves:) but the true Understanding and Meaning thereof is, that altho' we hear God's Word and believe it; altho' we have Faith, Hope, Charity, Repentance, Dread and Fear of God within us, and do never so many Works thereunto; yet we must renounce the Merit of All our said Virtues, of (N.B.) Faith, Hope, Charity, and all other Virtues, and good Deeds, which we either have done, shall do, or can do, as things that be (N.B.) far too weak, and insufficient, and imperfect, to deserve Remission of our Sins and our (N.B.) Justification; and therefore we must trust only in God's Mercy, and that Sacrifice which our Highpriest and Saviour Jesus Christ the Son of God once offer'd for us upon the Cross, to obtain thereby God's Grace and Remission, as well of our original Sin in Baptism, as of all actual Sin committed by us after our Baptism, if we truly repent and turn unfeignedly to him again." What can be said more clearly for the Cause I defend, or against the Solifidians?

Our

Part II.

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Our Church here *openly professes*, that by her Doctrin or the Expression used in the eleventh Article, that *We are justify'd by Faith only*, she do's not mean, either that *Faith alone without Works are sufficient to Salvation*, or that *any Efficacy or Worthiness is to be ascrib'd to Faith above the other Virtues* in the Business of *Justification*. In the third part of the foresaid Homily we read thus: "Because Faith do's directly send us to "Christ for Remission of our Sins; and that by Faith "given us of God, we *embrace* the Promise of God's "Mercy, and of the Remission of our Sins, (which "thing no other of our Virtues or Works properly do's,) "therefore the Scripture uses to say, that *Faith without "Works do's justify*." From this Passage it clearly appears, what is the principal thing, which in the Judgment of our Church is to be ascrib'd to Faith; viz. that altho' the other *Virtues are no less necessary to Justification than Faith it self*, and *Faith properly do's nothing more in the Business of our Justification, than any other Virtue*; yet, because of all the Virtues it is *Faith only* which *embraces that Promise of the Gospel, whereby we are justify'd*; therefore, by a not unagreeable way of Speaking, our *Justification may and is wont to be ascrib'd to Faith only*, viz. by a Metonymy, whereby the *Act* is put for the Object to which the *Act* refers. From these Passages, taken out of the *Homily to which we are refer'd in the very eleventh Article it self*, for to learn the *true Meaning* of the Expression of our being *justify'd by Faith only* in the said Article, it is as clear as Noon-day, that by the said Expression used in the said Article our Church is *so far from Countenancing the Doctrin of the Solifidians, that her said Article rightly understood according to her own Explication thereof in the foresaid Homily, is directly against the Doctrin of the Solifidians*. And it is also well to be observ'd, that by our Church *thus referring* to the foresaid Homily, the said Homily is deservedly to be *look'd on as the chief Part of the said eleventh Article, or rather as most properly the Article it self*. As more clearly appears from the first Edition of our Articles in the Reign of King

Edward

Edward the Sixth, wherein the eleventh Article is set down in short only thus: *Justification by Faith only in Jesus Christ, (N.B.) in that Sense as it is declar'd in the Homily of Justification, is a most certain and wholsom Doctrin for Christian Men.*

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Chap. 7.

From what has been said, it sufficiently appears, that the Doctrin of our Church, (as also of other ancient Protestants) concerning Justification *by Faith alone*, has been quite mistaken by our modern Solifidians, who have imagin'd that the Fathers of our Church did at tribute to *Faith above the other Virtues* an *Instrumentality* properly so call'd in the matter of Justification. For it appears from their Doctrin rightly understood, that they ascrib'd *no Efficacy* properly so call'd, and consequently *no Instrumentality* to *Faith* above the other Virtues as to our Justification; but that they *only meant*, that of all the Virtues *Faith alone* in its very Conception did *connote* or *imply* a respect to the free Mercy of God promis'd by and thro' Christ, which is the Primary Cause of our Justification; and therefore that by a figurative and not-inconvenient (if rightly understood) way of Speaking, it may be said, that *We are justify'd by Faith only*: lastly, that the said way of Speaking was rather to be retain'd than laid aside, forasmuch as it was most convenient to *express the Grace and Mercy of God in Christ*, whereby we are justify'd; and so to *remove all Merit* of Man from having any thing to do in the Business of Justification. This is what our Church expresses in the third part of the Homily of Justification: "This form of Speaking use we in the humbling our selves to God, and to give all the Glory to our Saviour Christ, who is best worthy to have it." As for the foresaid *Instrumentality* of *Faith*, our Church most plainly denies it in these Words in the second part of the foresaid Homily: "Justification is not the Office of Man, but of God; for Man cannot make himself Righteous by his own Works, neither in part nor in the whole. — But Justification is the Office of God only, and is not a thing which we render unto him, but which we receive of him. —

XXV.
Our Church ascribes no Instrumentality to Faith above other Christian Virtues in the Business of Justification.

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Chap. 7.

"So that the true Understanding of this Doctrin, *We be justify'd freely by Faith without Works*, or that *We be justify'd by Faith only in Christ*, is not that this "(N. B.) our own Act, *To believe in Christ*, or this "(N. B.) our *Faith in Christ*, do's *justify us &c.*" as afore in §. 24. From this whole Passage of the said Homily taken together, it is as clear as Noon-day, that the true Doctrin of our Church in this Point is this, viz. that as to the *Act or Office it self of Justification*, no more is to be ascrib'd to *Faith*, than to the other *Virtues*. And the Consequence is most clear. For if Justification be the *Act and Office of God only*, as our Church asserts in the forecited Passage; then it is most certain, that neither *Faith*, nor any thing else in us, or of ours, can supply the place of an *Instrument* properly so call'd in the Business of Justification, forasmuch as every such Instrument, as such, *must necessarily concur with the principal efficient Cause*, must in its own way or manner *have some Influence* on the Effect, and so the Production of the Effect may properly be ascrib'd to it. Now since Justification is *nothing else* but that *gracious Act of God*, whereby he forgives us our Sins, and receives us unto Salvation, it is very absurd to say, that our *Faith*, or our *Works*, or any thing else of our own, do's either forgive our Sins, or receive our Persons unto Salvation; which yet must be said, if *Faith* be the *instrumental Cause* of our Justification. It may be ask'd, Whether it may not rightly be said, that *By Faith we embrace Christ, and receive the Benefit of Justification obtain'd by him?* I answer, This *Act of embracing Christ* is altogether different from the *Act of Justification*, forasmuch as the former is *our own Act*, and *Justification the Act of God only*. So that altho' it should be granted, that *Faith* is the *Instrument whereby we embrace Christ*, yet to infer thence that *Faith* is also the *Instrument of our Justification*, would be manifestly Unconsequential. To set the Matter in its true Light, If we will have *Faith* to be an *Instrument*; it can be no otherwise conceiv'd to be an *Instrument*, than as it is a *Work perform'd by us*, according to the Command and

and by the Grace of God. For a Condition as perform'd may be call'd in some sort the Mean or Instrument, whereby we obtain the Thing promis'd under that Condition; and accordingly this is call'd by some a *moral Instrument*. But that Faith is the *only Instrument* (as thereby is meant a *moral Instrument*) of Justification, is utterly to be deny'd; forasmuch as Obedience or good Works also are no less necessary to Justification, as will be largely shewn in the next following Chapter. Now since in the Business of Justification no other sort of Instrument can be imagin'd, besides a *physical* (or *natural*) and a *moral Instrument*; and since Faith is *not the only moral Instrument*, i.e. the *only Condition* of Justification; and since also Faith is *not the only physical Instrument*, or the *instrumental Cause* properly so call'd of our Justification, (inasmuch as the Act of a Creature, such as is our Faith, can't have any physical Efficiency to produce any Action of God,) hence it plainly follows, that what the modern *Solifidians* are wont to talk so much of concerning the *Instrumentality* of Faith in the Business of Justification, is no other than an empty Subtilty, a meer Dream, and lastly a Fiction that has arisen only from a wrong Understanding of the Holy Scriptures and the Writings of the old Protestants.

To lay open still further the Error of the modern *Solifidians*, I shall proceed to shew particularly, that there is *no Act* of Faith, consider'd in it self or as a single Virtue distinct from other Virtues, which can avail to Salvation, or which may not be even in a wicked and altogether *unjustify'd* Person, and therefore that it is *plainly Impossible*, that any one should be *justify'd by Faith only*, or without the other Virtues. It is *justify'd*, therefore to be observ'd that Divines commonly distinguish all the Acts of Faith into these three, *Knowledge*, *Affsent*, and *Trust*.

That the two First of these may be even in the most wicked and reprobate Persons, is evident, inasmuch as they are in the Devils themselves. For that the Devils know and *assent* to the Truth of the Gospel, is evident

XXVI.

The Doctrin of
the *Solifidians* pro-
perly so call'd, is
further refuted, by
shewing distinc-
tly, that there is
no Act of Faith
properly so cal-
led, but what may
be in a Person *un-*
justify'd.

Part II. from Jam. 2. 19. where we are taught that the Devils believe, i. e. not only know and assent to the Truth of the Gospel, but do it to such a Degree, as thereby to be made to tremble: which is more than can be said of wicked Men, that yet know and assent to the Truth of the Gospel.

XXVIII.
Next, as to
Trust.

Come we then to the third and last Act of Faith, viz. Trust; and herein the Solifidians, I dispute against, do indeed place their chief Trust. For which Reason I shall dwell the longer on considering, what they say as to this Point.

XXIX.
Conditional Trust
is not the justify-
ing Act of Faith.

It is then observable, that whereas Faith, consider'd to have suffer'd, &c. and All to be true that he declar'd to us in God's Name; this Assent is naturally or in itself apt to raise in us a Trust. For who so believes All that Christ said, to come from God, among which is this, viz. that *All that live according to the Gospel, shall obtain eternal Life*; it can't be, but on his so believing he must trust, that he himself shall obtain eternal Life, if he lives according to the Gospel. Which Trust therefore is only a conditional Trust. Now if the Solifidians look on this conditional Trust as the chief Act of justifying Faith; nothing is more manifest, that such a Trust is to be found in every one that believes the Gospel; for it necessarily flows from a Belief or Assent to the Truth of the Gospel. It is said, that the Trust proper to justifying Faith, is such an one as do's not stay in the Understanding only, but powerfully influences both the Heart and Will. Whence it comes to pass, that one that has this Trust, comes to Christ, and relies with his whole Heart on Christ for obtaining Salvation. In answer whereto, two Things are to be observ'd concerning such Expressions as the Solifidians are wont to make use of in the Description of their justifying Faith.

XXX.
Observation first
concerning the
Metaphorical Ex-
pressions used by
the Solifidians in
their Description of
justifying Faith.

Ist, That these and the like Expressions, viz. *to come to Christ, to be drawn to Christ with the whole Heart and Mind, to be fasten'd to Christ, &c.* are rather Acts

it is that this conditional Trust can avail nothing to Justification, unless it acts on the Will and Affections, by exciting in the Mind some Act of Love, and so strongly stirring up the whole Man to seek those Blessings of the Gospel, which he both believes to be, and trusts he shall obtain. For neither Faith nor Trust avails any thing, unless it works by Love, or rather is by Love produced into Effect and consummated, Gal. 5. 6.

2^{ly}, It is observable, that altho' of these metaphorical Expressions, to *lean* or *rely on God*, to *rest on* or *in God*, to *cast all ones Burden or Care on God*, to *flee to God for Refuge*, &c. some of them are found in Scripture, yet they are not there used in the Sense we are speaking of, or wherein they are used by the *Solifidians*; forasmuch as the Places where they are found, speak not of or in relation to *justifying* Faith, but the Faith of one *already just*, and so *justify'd*. Now the *Solifidians* should remember, that in this Case the Question is, not concerning the Trust of one who is *already a Servant of God*, and so *justify'd*, (for it is not to be deny'd, but such an one may justly have great Trust or Confidence of his obtaining the Promises of God;) but concerning the Trust of one that is *yet a Sinner*, and *only endeavouring* to free himself from the Slavery of Sin, and to attain to the Freedom of God's Service. For the *Solifidians* are wont to ascribe Justification to *such a Trust*, as is antecedent to all Obedience, and so to Readiness of Obedience. But what a Sort of God's Servant is he, who *never yet serv'd God*, or so much as *vow'd Obedience* to him? And therefore what Trust can such an one conceive in his Mind, but this *conditional* one, viz. that he is perswaded he shall obtain the Blessings promis'd by God, *if so be* he performs the Condition requir'd, i.e. if he becomes really a Servant of God. What has been said sufficiently shews, that Justification can't be ascrib'd to a *conditional Trust* without manifest Absurdity.

But there is another Trust, which is call'd *Absolute*, because it is such a Certainty of Mind, that thereby one *without any Condition* believes, that his Sins are actually forgiven him, and that he is accepted by God unto Salvation.

XXXI.

Another Observation concerning the same or like.

XXXII.

Of *Absolute unconditional Trust*.

Part II.

Chap. 7.

vation. And it is too manifest, that the *private Protestant* Divines, who speak of *Trust* as the *formal Act* of justifying Faith, are to be understood of this *absolute Certainty*. Which Doctrin has been the Reproach and Disgrace of the *Protestant Church*, and than which there is nothing the *Papists* more justly ridicule, or severely write against.

XXXIII.
*Absolute Trust is
not the justifying
Act of Faith.*

Now this *absolute Trust* can by no means be an *Act* of justifying Faith, much less the principal *Act* thereof. Which may be prov'd by this single Argument. No one can be *absolutely* sure of his Justification, who has not afore perform'd all requir'd to Justification, and so is already in reality justify'd: therefore *absolute Trust* is *not an Act of Justifying Faith*, but *follows after Justification*. The Consequence is clear of it self: As to the Antecedent, I ask, What Foundation the absolute Trust they speak of is founded on? Whether on Christ's Gospel? If so, How can any one be sure by the Gospel of his own Justification, who has not first done all requir'd by the Gospel to Justification? Is therefore the said Certainty founded on *any particular Revelation* without the Gospel? But what is this, but to turn the firm and solid *Faith* of Christians into meer *Enthusiasm*, i. e. groundless Fancy? Further, this particular Revelation is either agreeable to the Gospel or not. If not, it is utterly to be rejected: If it be, they fall back into the former Absurdity. For no one can be sure by the Gospel that his Sins are forgiven him; but he that has fulfill'd the Condition requir'd in the Gospel for obtaining Forgiveness.

XXXIV.
*Justification is to
be ascrib'd to no
Trust.*

Since therefore it has been shewn, that the principal or formal *Act* of justifying Faith can be neither *conditional* nor *absolute Trust*, it necessarily follows that Justification is to be ascrib'd to *no Trust*; forasmuch as between two Contradictoires there is no Mean; and consequently there is no Trust, but what is either *Conditional* or *Not conditional*, i. e. *Absolute*.

XXXV.
*No other condi-
tional Trust is
given, than that
above mention'd.*

If the *Solifidian*s endeavour to shelter themselves by saying, that the *justifying Trust*, which they maintain, is indeed a *Conditional* one, but yet quite different from such

such a conditional Trust, as I have above describ'd, herein they do but trifl. For 1st, They will never be able to shew or explain to us *any other* conditional Trust, which is *merely Trust*, but what is altogether the *same* with the conditional Trust afore describ'd. Whatever they add to that Description, it will appear at the Bottom to be, not an *Act* of Faith or Trust, but of Charity. 2^{ly}, It can't be affirm'd, that *their conditional Trust*, whatsoever it be or howsoever describ'd, can be sufficient of *it self* to Justification, without a most manifest Contradiction. For it is manifest, that *their said Trust, on the Account of its being Conditional, can't avail any thing to Justification, unless the Condition be perform'd*; otherwise their very Trust would be a false or mistaken Trust. For instance; I trust, on account of the Promise of the Gospel, that I shall obtain the Forgivenes of my Sins and eternal Life, *if so be I repent truly, and do what else the Gospel requires to that purpose; and that otherwise I shall not obtain Forgivenes or eternal Life.* Now if this my Trust should *of it self, and without my performing the Condition of Repentance, &c. effect or bring about my Justification*; then my said Trust would be plainly a *false or mistaken Trust*, forasmuch as I were *thereby perswaded, only that I should obtain Forgivenes of my Sins and Justification, on Condition that I repented, and not otherwise.* So that I should be *justify'd by a false Perswasion or mistaken Trust*, which is an egregious Absurdity.

Notwithstanding all this, there have been some Protestant Writers, who, tho' otherwise Learned, have been so far overseen in this Point, likely by the Prejudice of their Education in such Principles, that they have taught, that the *Trust whereby we are justify'd*, is *not the same* with an *absolute Trust* whereby one believes, that his Sins are actually forgiven; and yet it is *quite different* from the *conditional Trust* above describ'd. This they call a *Trust of special Mercy*, and describe it to be that Trust, *whereby a Man believes, and is fully satisfy'd within himself, that Christ has made the fullest Satisfaction*

XXXVI.
Of the Trust (as
it is call'd) of spe-
cial Mercy.

Part II. *Satisfaction for his Sins, and consequently Forgiveness of Sins, Righteousness, and eternal Life are offer'd, not only to others, but also to himself, and that freely out of God's Mercy for the Merits of Christ alone.* Now to shew the Reader the way out of this Labyrinth also, it is to be well observ'd, that the Trust, whereby one is satisfy'd or fully perswaded within himself, that Forgiveness and Salvation is offer'd to himself as well as to others in Christ, must be founded, either 1st, on the Belief of the general Promise made in the Gospel; or 2^{ly}, on a Perswasion of his own particular and absolute Election unto Salvation, made by the secret Counsel of God, and made known to him by some immediate Revelation.

XXXVII.
The Trust of spe-
cial Mercy, taken
in a sound Sense,
differs not from
the conditional
Trust afore spok-
en of.

If the said Writers mean, that the Trust they maintain, is founded on the general Promise of the Gospel, then they maintain what is not deny'd by us. Forasmuch as we have all along granted, that *whoever* knows the Gospel, not ony *may*, but *cought*, to believe that eternal Life is offer'd to *him in particular*, forasmuch as the Promise in the Gospel is *Universal*, and so belongs to *every particular Person*. However, if so, it is to be observ'd 1st, that this Trust is ill call'd a Trust of *special Mercy*, unless by *special Mercy* they mean no more than that it is *altogether a pure and undeserv'd Favour*; and so oppose it to *any Merit* of Contrition or other Works preceding or following. 2^{ly}, It is to be observ'd, that this Trust is *not different* from that Trust which we have above describ'd. For the universal Promise being made under Condition of Repentance, &c. no one, that has *not repented*, &c. and so is *not already justify'd*, can by Virtue of the said Promise conceive in his Mind *any Trust* concerning his obtaining Forgiveness and Salvation, but *such a conditional Trust* as is above describ'd by me.

XXXVIII.
The Trust of spe-
cial Mercy, as
taken in another
Sense, is most ab-
surd & pernicious.
If the said Writers mean, that their Trust of *special Mercy* is founded on a Man's Perswasion of *his own particular and absolute Election*, reveal'd to him imme-
diately by the Spirit, then this their Doctrin is attended with the grossest Absurdities. For (to pass by others)

1st, this Doctrin turns the Christian Faith into *meer Enthusiasm*, than which nothing is more dangerous. 2^{ly}, This Opinion *inverts* the right Order, acknowledg'd and receiv'd by all the more sound or judicious Divines. For all such (as well those who hold an absolute and irrespective Decree of Election, as those that do not) own, that a Man's Knowledge, or as it were Sense of his Election do's follow his Faith, Charity, Repentance, and so a long Mortifying of himself, and can't be perceiv'd but by *these Marks or Tokens*. Whereas on the other hand, according to the Opinion we are arguing against, the Trust and Perswasion of our Election is made the *first Step or Round* in the Scale or Ladder of Salvation; and Men, not yet justify'd, are taught to conceive this Trust, before any Obedience of their own. An Opinion so foolish and absurd, as that in it self it is altogether unworthy of being confuted; but yet so impious and dangerous, as that it deserves to be most highly abominated.

And therefore they are not to be hearken'd to, who pretend that this is the Doctrin of all the Reform'd Churches. For first, it is certain, that most of the Churches that follow the Augsburg Confession, i.e. *Lutherans*, (which are wont to be esteem'd the most numerous,) not only do *not admit of absolute and irresponsive Election*, but even *reject* it as *altogether fictitious*. So that according to the Judgment of these Churches, the *Object of justifying Trust* can't be made *that special Mercy*, which is founded in *absolute Election*. 2^{ly}, The Augsburg Confession, which is the first and chief of the Reform'd, plainly teaches in its Chapter concerning Faith, that the said *special Mercy of Predestination* do's not belong at least to the *Object of Faith*. For it there makes the Object of Faith to be the *Promise of Mercy*, which belongs to us thro' Christ, and is *Universal*. The Words thereof are these: "As the Preaching of Repentance is Universal, so also the Promise of Grace is Universal, and requires of All to believe and receive the Benefit of Christ." Nay, that it might be shewn, that the said *special Mercy of*

XXXIX.

Most of the Re-
form'd Church's
reject the Doctrin
of absolute Elec-
tion, and parti-
cularly our Church.

Part II. Election was not understood or meant therein, it is expressly added: "There is no need of disputing concerning Predestination, for the Promise is Universal." 3^{ly} and lastly, Our Church in Art. 17. expressly teaches, that our *Election is founded in Christ*, and that the *Consideration and Perceiving thereof do's belong only to the Godly, and such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Mind to high and heavenly Things.* And in the End of the said Article, like the Augsburg Confession, sends Men to the *universal Promise of the Gospel*, thus: *Furthermore we (N.B.) Must Receive God's Promises in such wise as they be Generally set forth to us in holy Scripture. And in our Doings, (N.B.) That Will of God is to be follow'd, which we have Expressly declar'd unto us (N.B.) In the Word of God.*

XL.
Conclusions comprising the true
Doctrin concerning Christian Faith
and Trust.

Having sufficiently spoken of the false Opinion concerning *Faith and Trust*, as they tend to *Justification*; it will be of no small benefit to the Reader here to addjoin some Conclusions, which clearly and briefly comprise the *true Doctrin concerning Christian Faith and Trust*.

XLI.
Conclusion first. Conclusion the First: *Christian Faith and Trust, properly speaking, differ only as a General and Particular, viz. Faith is a General Assent to the whole Gospel, whereas Trust is more Particularly that Assent, which has respect to the Promises of the Gospel.* For Trust can't be refer'd to all contain'd in the Gospel, (inasmuch as we can't be said properly, to trust in the Threats, or Narratives of Things past, &c.) but only to the Blessings promis'd in the Gospel. Whereas Faith has respect to Threats, and All that is asserted in the Gospel, as well as to the Promises.

XLII.
Conclusion second. Conclusion the Second: *Forasmuch as Christian Trust respects the Promises in the Gospel, and these Promises propose the greatest and most desirable Blessings as attainable by Man under certain Conditions; so that no one can assent or trust to these Promises, but he must conceive in his Mind some sort of Desire of the Blessings so promis'd:*

promis'd: hence it comes to pass, that the word *Trust* being largely taken, *Christian Trust* is sometimes defin'd, an *Affent to the Gospel Promises* join'd with a *Desire of the Blessings promis'd*.

Part II.
Chap. 7.

Conclusion the Third: Both *Acts of Trust* thus largely taken, viz. the *Affent to the Gospel-promises*, and also the *Desire of the promis'd Blessings*, may be in one that is not yet arriv'd to a State of Grace and Salvation. This Conclusion follows from the two former. For who so affents to the whole *Gospel*, (which an unregenerate Person may, as has been observ'd §. 32.) thereby affents to or trusts in the *Promises of the Gospel*; from which *Affent* or *Trust* necessarily arises some *Desire of the Blessings promis'd*. The same is confirm'd by Luk. 13. 24. where to *seek* comprises at least these two things: 1st, a *Trust* or *Perswasion* of eternal *Salvation* being obtain'd by *Christ*, and in him seriously offer'd to us: 2^{ly}, a *Desire* of *Obtaining* the said *Salvation*; yea, even some *Endeavour* after it. Yet it is there said, that *Many shall seek* thus for *Salvation*, and nevertheless shall fail of it, because they do *not strive* for it, which Word denotes a great and constant *Earnestnes* of Mind. Such *seek* the *Kingdom of God*, but not *first*, as Matt. 6. 33. They desire *eternal Happiness*, but their *Desire* is not so great, as to make them willing to part with the *Pleasures* or *Conveniences* of this *Life* for it.

Conclusion Fourth and last: Therefore that *Trust* only in the *Promises of the Gospel*, puts a *Man* into a State of Grace and Salvation, which carries along with it such an ardent *Desire of the Blessings promis'd*, as overcomes all his other Desires, and upon due Deliberation and weighing of Things, makes him resolve to do and suffer any Thing, in order to attain the said promis'd Blessings. The Truth of this Conclusion follows from the former, and is confirm'd Matt. 10. 37, 38. Luk. 14. 25—33. Now this *Trust*, which carries along with it such an ardent and over-ruling *Desire* as to the obtaining of the *Blessings promis'd* in the *Gospel*, is without doubt that *Faith working by Love*, to which St Paul ascribes *Justification*, Gal. 5. 6. and to which no Chri-

XLIII.
Conclus. third.

XLIV.
Conclus. fourth
and last.

Part II. stian denies it. And thus the Reader has the true Opinion concerning *Christian Trust* clearly and briefly explain'd in the four foregoing Conclusions.

XLV. To conclude this long Chapter concerning Faith, for The Doctrin of Justification by the Length of which, it is much to be lamented, that works and not by so great Occasion has been given by injudicious Writers, and that as abroad, so among our selves: altho' proper to be inserted, then it may be said in a Sense found enough, that we are justify'd by Faith only, if thereby be meant no more, than that we are justify'd by God's Grace only, not by any Merit of our own: nay, altho' it may also be most rightly said in the true Sense of St Paul, that we are justify'd by Faith without Works, i. e. without such Works as are done before or without the Grace of God: yet since common People are too apt greedily to embrace the wrong Meaning of the said Expressions, as being most agreeable to their Carnal and corrupt Inclinations; hence holy Prudence persuades, or rather requires of Such as have the care of Squls, that they should rather inculcate to their People that more plain Doctrin concerning Faith, which was of old deliver'd by Saint James (N. B.) in order to avoid such Errors, as those run into, who wrest the Doctrine of St Paul concerning Faith, (as being hard to be understood, especially by Common and unlearned People,) unto their own Destruction, as was of old observ'd by St Peter in his second Epist. 3. 16. That is, Ministers should in Prudence inculcate to their Hearers the Doctrin of Justification, as express'd by St James, Chap. 2. 24. viz. that we are justify'd by Works, and not by Faith only, that is, that Faith is only one Part of the Condition requir'd to be perform'd by us in the Gospel in order to our Justification; and that the other Part, and no less necessary, are good Works, or an holy Life, as I proceed to shew in the next following Chapter.

C H A P. VIII.

Of Good Works, and their Necessity to Justification.

THE whole Righteousness or Condition of the Gospel-Covenant, (for they amount to the same, inasmuch as our Righteousness is no other than the Condition of the Gospel-Covenant perform'd by us,) is frequently denoted in St Paul's Writings by the word Faith, and sometimes in other Parts of holy Scripture: but St James expresses the said Righteousness or Condition of the Gospel-Covenant more distinctly, Chap. 2. 24. viz. by *Faith and Works*, viz. Evangelical Works, that is, such as are perform'd by the Grace of the Holy Spirit, and thro' Christ or by Virtue of the Gospel-Covenant, are acceptable to God, and so *Good Works*, and to be rewarded with the Blessings of the Gospel, especially That of eternal Life.

I.
Good Works,
what.

I have already treated distinctly and largely of Faith: I proceed now to treat distinctly of Good Works. For there are some, who, being misled by one and the same Error, *ascribe too much to Faith, and too little to Good Works.* They assert with great Earnestness, that Faith is the *only Instrument* of Justification, and *altogether exclude* Good Works from *having any thing to do* in the Business of Justification. But this they do, contrary to the most plain Doctrin of holy Scripture, and of the Primitive and Catholick Church. For from both these it clearly appears, that Good Works are *no less requir'd* to Justification than Faith, and consequently that the *same kind of Causality* is to be ascrib'd to Good Works, as to Faith, in the matter of Justification.

II.
*Good Works are
requir'd by the
Gospel-Covenant
as necessary to Ju-
stification.*

I shall begin with Scripture-proofs, and among these with the Doctrin of our *Bl. Saviour* himself, as what all Christians must own ought to have the chiefest Regard. Our Saviour then, Joh. 14. 21. teaches thus:

III.
*The same prov'd
from Scripture ;
and first from the
Words of our Sa-
aviour himself.*

He

Part II. *He that has my Commandments, and keeps them, he it is that loves me. And he that loves me, shall be lov'd of my Father, and I will love him.* And v. 23. *If a Man love me, he will keep my Words, and my Father will love him.* That such a Love is here requir'd, as produces a *Keeping of the Commandments* of Christ, in order to a Man's having the *Love of God*, i. e. being justify'd, is as clear as the Light it self. Remarkable likewise to this purpose is Matt. 11. 28, 29. and so much the more remarkable, because it plainly contains a solemn Promulgation or Declaration of the Gospel-Covenant: *Come unto me All ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, &c.* Now Christ's Yoke is his Law, as may be learnt by comparing 1 Joh. 5. 3. *Whosoever takes not upon him this Yoke, i. e. do's not undertake to perform the Law of Christ, to him do's not belong Christ's Promise of giving Rest to his Soul, i. e. of Justification or Salvation.* Clear to the same purpose are the words of Christ, Joh. 15. 14. *Ye are my Friends, if ye Do whatsoever I command you.* Whence it is manifest, that no one can be the *Friend of Christ*, nor consequently justify'd, but he that do's *whatsoever Christ has commanded* to be done.

IV.
Secondly, from
St Peter.

Agreeably to this Doctrin of their Master, is that of Christ's Disciples. Thus St Peter, the Chief of the twelve Apostles, Act. 10. 34, 35. *God is no Respecter of Persons. But in every Nation, he that feareth him, and worketh Righteousness is accepted with him.* What St Peter asserts here in the first place, viz. that *God is no Respecter of Persons*, quite overthrows the Doctrin of irrespective and absolute Election; and what he asserts next, viz. that *he whosoever he be, that works Righteousness, is accepted with God*, most clearly proves, that in order to be *accepted with God*, that is, justify'd, one *must work Righteousness*. It is also very observable, that Cornelius, in reference to whom the forecited Words were spoken by St Peter, was *not yet a Christian*, as never yet having had *Christ preach'd to him*, and so could not be justify'd by the *Instruments*

tality

tality of Faith only, apprehending and applying Christ's Merits to him, as the Solifidians teach; but he was justify'd by his general Belief of the True God, and by his Working Righteousness, as giving much Alms, and praying to God constantly, and the like, as v. 2. where he is describ'd to have been, afore he sent for Peter, a devout Man, and one that fear'd God, &c. which plainly proves him to have been then in a State of Grace and Salvation, and therefore justify'd; so that had he dy'd in that State, he would have been eternally sav'd without all reasonable Doubt. For altho' he was not yet endued with an explicit Faith in Christ, as having not had it preach'd to him, yet he was endued with an implicit Faith in Christ, i.e. with a sincere Readiness to believe in Christ, as soon as he should have Christ preach'd to him, and accordingly did readily believe in Christ on hearing St Peter. This I the rather take notice of, because it plainly confirms, what I have above said concerning the Salvation of such good and pious Persons, as have liv'd only under the Law of Nature, or of Moses, and have never had the Gospel preach'd to them.

I shall next mention the belov'd Apostle St John, ^{v.} Thirdly, from who, 1 Epist. i. 7. teaches thus: *If we walk in the Light, as he is in the Light, we have fellowship one with another; and the Blood of Jesus Christ his son cleanses us from all Sin.* Whence it appears, that there is no Communion with God, no Cleansing from Sin by the Blood of Christ, which is no other in one word than no Justification, but to such as walk in the Light, i.e. work Righteousness.

The Doctrin of St James to this purpose is well known, and most clear and plain, Chap. 2. 21, 22, &c. ^{VI.} Fourthly, from Was not Abraham our father justify'd by Works, — Faith wrought with his Works, and by Works was Faith made perfect. — Ye see then, how that by Works a Man is justify'd, and not by Faith only, &c.

The last Apostle I shall mention, shall be St Paul, ^{VII.} Fifthly, from whom the Solfidians wrongly take to be the great Patron of their Doctrin, whereas he exprefly afferts the Necessity

Part II. *Necessity of Works to Justification*, and that more than once. Thus 1 Cor. 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but (N.B.) the Keeping of the Commandments of God*. So Rom. 2. 13. *Not the Hearers of the Law are just before God, but the Doers of the Law shall be justify'd*. What words could St Paul have used to express more plainly the Necessity of Good Works to Justification? The Evidence already brought from Scripture, being so plain and direct, I shall pass by other Proofs of Scripture to the same Purpose, which are in a manner innumerable. Forasmuch as hereto belong all such Places, where *Repentance* is requir'd in order to and so before Forgiveness of Sins.

VIII.

The same Doctrin taught by the Primitive Fathers, and by the Confession of the first Reformed Churches.

That the Primitive Fathers of the Christian Church, who liv'd either with the Apostles, or in the three or four Ages next after them, understood the Doctrin of Christ and his Apostles in the same Sense we do, and consequently taught the Necessity of Good Works to Justification; may be seen by the Passages cited out of the said Fathers by Bp Bull in Sect. 4. of his Apology; and those added by Dr Grabe in the Annotations to the said Section. Likewise that the same Doctrin is taught by the Confessions of the first and chiefest Protestant Churches, as those of Augsburg, Wurtemberg, and Strasburg, the Reader may see in Sect. 6. of Bp Bull's foremention'd Apology. It would swell this Treatise to too large a Bulk for the use of those it is chiefly design'd for, to insert here all the said Testimonies; and therefore I pass them over here, it being sufficient to have directed the Reader, that has a mind to peruse them, where to find them.

IX.

The Necessity of Good Works to Justification taught by our Church.

I hasten here to shew the Doctrin of our own Church in this Point, as being most material to be rightly understood by a young English Student of Divinity, and so much the more because the Solifidian pretend that our Church teaches the same Doctrin, as they do, in this Point; whereas the contrary is most clear in almost innumerable Places. For 1st, Such are all the Places, where our Church inculcates, or expressly teaches, that *Repentance is necessarily requir'd beforehand in order to obtain*

obtain Forgiveness of Sins. 'Twill be sufficient to mention one or two out of the very many Places, that might be mention'd. Thus then runs the daily Absolution in our Liturgy: "Almighty God, — who has given Power and Commandment to his Ministers, to declare and pronounce to his People (N.B.) being Penitent, the Absolution and Forgiveness of their Sins: He pardons and absolves all them that truly repent." So in the Collect for Ash-wednesday: "Almighty God, who hatest nothing that thou hast made, and dost forgive the Sins of them that are penitent: Create in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee — perfect Remission and Forgiveness." So in the Catechism to this Question, *What is requir'd of Persons to be baptiz'd?* the Answer is, *Repentance whereby they forsake Sin; and Faith*. — 2^{ly}, Our Church in many, many Places teaches, that the *Keeping of the Commandments, or an holy Life, is necessarily requir'd* beforehand in order to obtain eternal Life. Thus in the Collect for the eleventh Sunday after Trinity: "O God — mercifully grant us such a measure of thy Grace, that we running the way of thy Commandments, may obtain thy gracious Promises, and be made Partakers of thy heavenly Treasure." So in the Collect for the thirteenth Sunday after Trinity: "Almighty and merciful God — grant — that we may so faithfully serve thee in this Life, that we fail not finally to attain thy heavenly Promises." Likewise in the Collect for the twenty fifth Sunday after Trinity: "Stir up, we beseech thee, O Lord, the Wills of thy faithful People, that they plenteously bringing forth the fruit of (N. B.) Good Works, may of thee be plenteously rewarded." 3^{ly}, Our Church has given a remarkable Testimony as to the great Excellency of Charity or the Love of God. "O Lord, who hast taught us, that all our Doings Without Charity are Nothing worth, send thy Holy Spirit, and pour into our Hearts that most excellent Gift of Charity, the very Bond of Peace and of all Virtue, without which whosoever lives is counted dead before thee."

Part II.
Chap. 8.

"thee." But 4^{ly}, Concerning the Necessity of Charity, Repentance, and a good Life, our Church expresses her self most plainly and fully in the Form of *Commination* used on Ash-wednesday. For here toward the end of the Exhortation are these most remarkable Words : "Let us therefore return unto him, who is the merciful Receiver of all true *Penitents*; assuring our selves "that he is ready to receive us, and most willing to "pardon us, if we come unto him with faithful Repen-tance; if we will submit our selves unto him, and from "henceforth walk in his *Ways*; if we will take his easy "Toke and light Burden upon us, to follow him in Low-lineless, Patience and *Charity*, and be order'd by the "Governance of his Holy Spirit, seeking always his "Glory, and serving him duly in our Vocation with "Thanksgiving. (N. B.) This if we do, Christ will de-liver us from the Curse of the Law." What Words could be used more plainly and fully to express the *Nec-cessity* of all Christian Virtues and good Works, in order to be freed from the Curse of the Law, i. e. in order to our Justification. 5^{ly} and lastly, To these Testi-monies taken out of our publick Liturgy agrees the Doctrin of our Church in the Homily concerning Sal-vation. In the second Part whereof are these Words : "Nevertheless this Sentence, that We be justify'd by "Faith only, is not so meant of them, (viz. the Ancient "Writers of the Church there mention'd,) that the said "justifying Faith is alone in Man, without true Repen-tance, Hope, Charity, Dread, and the Fear of God " (N. B.) at any Time or Season." Many more Testi-monies might be alledg'd, but these are abundantly suf-ficient to shew any unprejudiced Person, What is the true Judgment of our Church concerning the *Necessity* of good Works to Justification.

x.

The true Sense of our twelfth Article of Religion. It follows that from the forecited and other like Pas-sages in the publick Writings of our Church, may best, and therefore in Reason ought to be gather'd the true and genuin Sense of our Church in the twelfth Article. For 1st, It is unreasonable to suppose, that our Church should in that one Article contradict All that she has taught

taught and asserted so plainly and fully in so very many, many other Places, concerning the *Necessity* of good Works to Justification. 2^{ly}, The Works which the twelfth Article affirms to follow after Justification, are without doubt the same, which in the Words immediately foregoing are call'd the *Fruits of Faith*, even such Fruits as by them a lively *Faith* may be as evidently known (viz. outwardly) as a Tree discern'd by its *Fruit*; as it is express in the End of the said Article. Now it is most certain, that our Church by the Works, which in this Article she calls the *Fruits*, and makes to be the *Signs* of Faith, understands only *outward* Works, which may be seen of Men, and which outwardly shew the Sincerity of our *Faith* or *inward Piety*, which no one but God can see. For who in his right Senses can imagin, that our *Faith* can be shewn by the inward Virtues of Contrition, Hope, Charity, &c. as by *Signs* or *Tokens* thereof. For these Virtues are no less internal, and so no less remote from the sight of Men, than *Faith* it self. If it be pretended, that our Church here speaks of the manner of our *Faith* being notify'd to our selves, and not to others; the same Difficulty or even Absurdity still remains. For this would be no other than for us to be satisfy'd of an *Unknown* thing by what is equally *Unknown*; forasmuch as the foresaid inward Virtues are equally unknown to our selves, as our *Faith*; and can be truly known to our selves, only by our outward good Works, or holy Life; and in this consists the great and unavoidable *Uncomfortableness* of a Death-bed Repentance. The Meaning therefore of our Church in this Article is manifestly this, viz. that neither others nor our selves can be assur'd, that we have a true and lively *Faith*, i. e. such a *Faith* as carries along with it a sincere Purpose of Obedience, but by our outward Works, or Holiness of Life, that is agreeable to such a *Faith*. A great deal more might be added to confirm what we assert, out of the Book of Homilies; but enough has been said already to convince any unprejudiced Person, that the twelfth Article do's by no means contain any thing against the *Necessity* of good

Part II. *Works unto Justification.* In short, the wrong Opinion as to the contrary is owing only to want of knowing or duly considering, that as *some* good Works are *requir'd beforehand* in order to obtain *Justification*, so other good Works are *requir'd after* in order to *continue our Justification*. The former Sort of good Works are the *inward Virtues* of Faith, Repentance, Hope, &c. The latter Sort are *outward good Deeds*, or Holiness of Life. Now the Compilers of our Articles, according to due Method, speak first or in Art. 11. of those *inward Virtues*, which are *Necessarily requir'd* in every Man, in order to and so before his *Justification*. All which Virtues they comprehend under the word *Faith*. Then in the next or 12th Art. they speak of such good Works as are *necessarily to be perform'd after Justification*, that is, of *outward good Works*. Lastly in Art. 13. they speak of *Works before Justification*, as it is express'd in the Title; whereby are meant *Works done before the Grace of Christ and Inspiration of his Spirit*, as is explain'd in the very Beginning of the said Article. Now it is to be observ'd, that *Works done before the Grace of Christ, &c.* must be *done without the Grace of Christ*; and consequently the *Works asserted* in this Article to be *not pleasing to God, &c.* are only such *Works* as are *done without the Grace of Christ*, as well as *before Justification*. 'Tis a gross Mistake to imagin, that our Church in this Article intends to assert, that *all Works done before Justification* are therefore *not pleasing to God*. For many *Works* not only *may* but *must* be *done with or by the Grace of Christ before Justification*, in order to fit and qualify us *for Justification*; such as *Faith, Repentance, Charity, &c.* But surely no one in his right Senses will say, that the said internal *Works* or *Virtues* of *Faith, Repentance, Charity, &c.* which are *requir'd to qualify us for*, and so *must be in or done by us before Justification*, are *not pleasing to God*. In short, 'tis evident from the Passages cited out of our Liturgy, &c. in the foregoing Section, that our Church teaches, that not only *Faith*, but also *Repentance, Charity, &c.* are *necessarily requir'd before* and

and in order to Justification, and therefore such Works, tho' done before Justification, are yet *pleasing to God*, even so as to induce him to *justify us*. And therefore 'tis altogether unreasonable to imagin, that in Art. 13. our Church asserts the contrary, viz. that *no Works* done before Justification are *pleasing to God*. The true Assertion of our Church is this, that Works done, not only before Justification, but also before (and so *without*) the *Grace of Christ*, are *not pleasing to God*. And this Assertion makes nothing at all *against the Necessity of good Works to Justification*, both *aforehand* in order to obtain Justification, and *afterwards* in order to preserve or continue it; forasmuch as such Works as are done before or *without the Grace of Christ*, are *not nor can be good Works*, and so belong not to our Purpose. And thus I have clearly shewn, that our Church do's in her several *Articles relating to Justification*, as well as in her other publick Writings, teach and maintain the *Necessity of good Works to Justification*, and consequently do's no where countenance the Doctrin of the *Solifidians* and *Antinomians*.

I come now in the last place to consider at least the most material *Objections* made by such against the *Necessity of good Works to Justification*. The first I shall mention is this: St Paul asserts a Man to be justify'd by Faith *without Works*, and therefore it can't be suppos'd without an Absurdity, that he meant that a Man is justify'd by Faith *together with Works*. The Answer whereto is easy. Was there but *one Sort* of Works, then it would be indeed absurd to suppose, that when St Paul teaches, that we are justify'd by Faith *without Works*, he means a Man is justify'd by Faith *together with Works*: for this would be to suppose St Paul to affirm and deny *one and the same* thing of *one and the same* Thing. But since there are *different Sorts* of Works, as of Nature, of the Law, and of the Gospel, hence it implies no Absurdity to suppose and maintain, that altho' St Paul teaches, that a Man is justify'd by Faith *without the Works* of the Law or Nature, yet he do's not thereby deny, but a Man is justify'd by Faith *together*

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*Objections answer'd; and first
that taken from
St Paul's asserting
Man to be justi-
fy'd by Faith,
without works.*

Part II. Chap. 8. together with the Works of the Gospel, or good Works. Which is in short the true State of St Paul's Doctrin in this Point. Thus Rom. 3. 28. Therefore we conclude, that a Man is justify'd by Faith without the Deeds (N. B.) of the Law. So Gal. 2. 16, &c. And for the same Reason, that St Paul excludes the Works of the Law from Justification in respect of the unbelieving Jews, he excludes also the Works of Nature or such as are done by the bare Light or Law and Strength of Nature, from Justification in respect of the unbelieving Gentiles; that is, St Paul excludes from Justification all such Works, and only such Works, which are consider'd without the intervening Mediation of Christ; and which were or are pretended to avail unto Justification, on account of their own Value or Worth, and without respect to the Gospel-Covenant. As for such Works as have respect to the Gospel-Covenant, and are requir'd thereby, and done by the Grace of Christ, St Paul frequently and plainly teaches, that they are altogether necessary unto Justification; particularly 1 Cor. 7. 19. Circumcision is nothing, and Uncircumcision is nothing, but the Keeping of the Commandments. Whence by the way it clearly appears, that St Paul by teaching that a Man is justify'd by Faith Without Works, do's by no means teach a Doctrin contrary to that of St James, that a Man is justify'd By Works, and not by Faith only; forasmuch as St James means the Works of the Gospel, which proceed from Faith in Christ, and are therefore by St Paul imply'd in the word Faith; and not the Works of the Law or Nature, which are by St Paul excluded from Justification. And thus quite vanishes all the Absurdity, which this first Objection would put on the Catholick Doctrin concerning the Necessity of good Works to Justification; forasmuch as those Works without which St Paul teaches a Man may be justify'd, are not such good Works as we are here speaking of; and which the Catholick Doctrin rightly asserts to be together with Faith necessary to Justification, even according to the Doctrin of St Paul himself.

It is further prov'd, that only Works *not good* are rejected by St Paul.

If it be reply'd, that there was no need for St Paul to deny Justification to Works *not good*, this being self-evident and acknowledg'd. But all Works done *without Grace and Faith* are *not good*. Wherefore 'tis absurd to suppose St Paul to argue against such Works. I answer, tho' here likewise is another Absurdity objected, yet it is only like the former, very ill-grounded and a silly piece of Sophistry. For altho' it be acknowledg'd, that *no one can be justify'd by Works not good*; yet that Works done *without the Grace of Christ and Faith in him* were *not good* Works, was so far from being acknowledg'd by those St Paul argu'd against, that on the contrary, it was the *very thing* they argu'd about. They stiffly deny'd it, he strenuously affirm'd it, shewing by many Arguments, that *before and without* the Grace of the Gospel, nothing could be perform'd by Man that was *truly Good*, or acceptable to God unto Justification.

Another Objection is this: The Works of *Abraham* and *David* were not done without Grace and Faith. But *these are excluded from Justification*, Rom. 4. Now this Objection is such, as is to be wholly deny'd in respect of the latter Proposition or Assertion therein contain'd. For as to *Abraham* we read v. 13. of the said Chapter thus: *For the Promise that he should be the Heir of the World, was not to Abraham or his Seed thro' the Law, but thro' the Righteousness of Faith.* Hence it appears, that St Paul do's indeed exclude the Works of the Law from Justification, forasmuch as no such Promise was annexed to the Works of the Law, as was made to *Abraham*; but it appears also hence, that St Paul supposes, that we Christians are to be *justify'd by the same Righteousness, whereby* the Promise of being Heir of the World was made to *Abraham and his Seed*, and which St Paul here calls the *Righteousness of Faith*, taking here Faith to denote the whole Condition of the Gospel-Covenant to be perform'd by us, and so to denote, not only the single Virtue properly call'd Faith, but all the other Christian Virtues and good Works proceeding from Faith. This will appear by

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The Objection taken from Abraham and David answer'd.

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by comparing two places of *Genesis*, viz. Gen. 18.18,19. *Abraham shall surely become a great and mighty Nation, and All the Nations of the Earth shall be blessed in him. For I know that he will command his Children, — and they shall Keep the Way of the Lord, to Do Justice and Judgment, that the Lord may bring on Abraham that which he has spoken of him.* And Gen. 22. 16, 17, 18. *By my self have I sworn, says the Lord, for because thou hast Done this thing, and hast not with-held thy Son, thy only Son, that in Blessing I will bless thee, — and in thy Seed shall all the Nations of the Earth be blessed, because thou hast Obey'd my Voice.* That St Paul had respect to this last place among others, when he made mention of the Promise made to *Abraham* and his Seed, appears from Hebr. 6.13 — 15. *When God made Promise to Abraham, because he could swear by no greater, he sware by himself, &c.* Wherefore the Promise was made to *Abraham*, because (as it is in the first of the two forecited Places) God knew that he would command his Children to *keep the way of the Lord, and to do Justice*, and would therefore much more *do so himself*; and because accordingly (as in the second Place cited) he did *such a thing as not to withhold his only Son*, but *obey'd the Voice of God* in that respect also. From all which it follows, that *Abraham was justify'd by his Works proceeding of Faith and Grace, as well as by his Faith, as St James teaches.* As for *David*, it appears from Psal.32. that he was *justify'd by good Works proceeding of Faith and Grace, as well as by Faith, viz. by his Integrity of Heart, and Confession of his Sins, that is, true Repentance.* For after those words cited by St Paul, Rom. 4.7, 8. *Blessed are they whose Iniquities are forgiven, and whose Sins are cover'd: Blessed is the Man, to whom the Lord will not impute Sin,* it immediately follows Psal. 32. 2. *And in whose Spirit there is (N.B.) no Guile;* and v. 5. *I acknowledge my Sin unto thee, and mine Iniquity have I not hid.*

XIV.

The Objection drawn from Rom. 4.5. answer'd.

Another Objection may be taken from Rom. 4.5. where 'tis said, *To him that works not, but believes on him*

him that justifies the Ungodly, his Faith is counted for Righteousness. It may be pretended, that here by the Expression, *To him that works not*, are excluded from Justification, as well *Works proceeding of Faith or Grace*, as others. The absurdity of which Interpretation will clearly appear from this Syllogism:

To him that works not, Faith is counted for Righteousness:

He that being call'd by God to Repentance, do's not repent, is he that works not:

Therefore to him that being call'd by God to Repentance, do's not repent, Faith is counted for Righteousness.

Now since this Conclusion is most absurd, it follows that the minor Proposition must be so likewise; forasmuch as the Major is no other than St Paul's own Proposition. So that by *him that works not*, can't be understood without manifest Absurdity, one that do's not perform the *Works of Grace*; and consequently this Text makes nothing against the Necessity of Works of Grace or good Works unto Justification. The true Meaning of this Text the Reader may find in my Paraphrase of the New Testament on the said Place.

It is further objected, that in the business of Justification good Works are nothing else but the *meer Signs* of Faith; and that either before *God himself*, as some assert, or before *Men*, as others assert. And no Wonder there is such a Difference between them, since the Thing is false in it self, viz. that good Works are only *Signs* of Faith; and therefore it must be false, whether it be asserted to be so, either with respect to God or Man. First, it is absurd to say, that good Works are only *Signs* of Faith in our Justification. For *Signs*, consider'd as such, are in themselves always of less Value than the things signify'd. But Charity or the Love of God, which is what chiefly performs good Works, is of more Value than Faith, as St Paul expressly asserts 1 Cor. 13. ult. The same is further prov'd by what St James says Chap. 2. 22. viz. that *Faith works with Works, and by Works Faith is made perfect*. For surely

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Good Works are
not only bare Signs
of Faith in our
Justification; and
that first before
God.

it is absurd to say, that the Sign *works with* the thing signify'd; or that the thing signify'd is *made perfect* by its Sign. Secondly, it is no less absurd to say, that good Works are no otherwise consider'd in the busines of Justification, than as they are Signs, whereby the Sincerity of our Faith is prov'd before God. For it is most absurd to say, that *God needs Signs*, whereby to know the Sincerity of our Faith. Nor will such an Exposition agree to what St James teaches, tho' it was first invented to take off the Force of St James's Doctrin concerning the Necessity of good Works to Justification. For 1st, St James plainly enough ascribes the same Sort of Justification both to Works and Faith, and joins these two together as Yoke-fellows, to convey along with them the same Justification. Thus Chap. 2. 24. *Ye see therefore, that by Works a Man is justify'd, and not by Faith only.* Whence it is clear, that altho' a Man is justify'd not by Faith only, yet by Faith also, and not by Works only, in the Justification St James speaks of. But no other Sort of Justification can be ascrib'd to Faith, than that whereby a Man for Christ's Sake or Merits is freed from eternal Damnation, and accepted unto Salvation. Wherefore of this Justification only is St James to be understood in respect of Works as well as Faith. 2^{ly}, The foresaid Exposition makes St James guilty of a gross Solecism. For if he speaks of that Justification, whereby the Sincerity of our Faith is prov'd before God, then his Conclusion, *Ye see that by Works a Man is justify'd, and not by Faith only*, is to be expounded thus: *Ye see that by Works the Sincerity of a Man's Faith is prov'd before God, and not by Faith only.* For who could be so foolish as to suppose, that the Sincerity of a Man's Faith could be prov'd by his Faith only. And therefore no one in his right Senses can suppose St James to argue at this silly rate. 3^{ly}, The foresaid Exposition is manifestly inconsistent with v.14. *What doth it profit, my Brethren, tho' a Man say he has Faith, and has not Works? Can Faith save him?* Whence it is as clear as Light, that St James speaks of such a Justification, as whereby a Man is *not freed*

freed from Hypocrisy only, but also from eternal Damnation, and obtains a Right to Salvation ; and that according to the said Apostle, Faith needs the Addition of Works, not only that its Sincerity may be prov'd before God, but also that it may profit unto Salvation. Indeed if the Sincerity of Faith is not to be prov'd before God, but by Works ; and Faith, if not sincere, can't avail to Justification ; then to own that Works are necessary to prove the Sincerity of Faith before God, is the very same thing in effect as to own, that Works as well as Faith are necessary to Justification. And so this Objection comes to nothing in respect of such as pretend, that Works are only Signs to prove the Sincerity of our Faith before God.

The like Arguments that have been used to shew the Weakness of the foreaid Objection or Distinction, will serve to shew also the Weakness of the Opinion of those, who suppose that the Justification which St James ascribes to Works, is not a Justification before God, but only a Declaration or Proof of it before Men ; forasmuch as such a Proof can't be made by Faith, which is an inward Virtue, and so Invisible, but only by outward Works, which, as being the outward Effects of Faith, demonstrate their inward Cause. In short, these pretend that St Paul speaks of the Justification of a Man himself before God, which is by Faith only ; but St James speaks of the Justification, not of a Man himself before God, but of a Man's Faith before other Men, which is by his outward Works. But this Exposition is likewise, both absurd in it self, and not agreeable to the Words of St James. First, it is absurd in it self. For it can't be reasonably thought that any one should be so silly in that Age, as to contend with the Apostle, whether a Man might be justify'd, i. e. declar'd Just before Men by Faith only. Since it is undeniably agreed by all, that Faith is an inward Action produc'd only in the Heart, and so altogether remote from human Knowledge, but as it discovers it self by external Fruits or Deeds agreeable to its Nature. Secondly, the last mention'd Exposition is not agreeable to St James's Words, which

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may be prov'd after the same manner, that the first Exposition was prov'd to be not agreeable to them, changing only what is to be chang'd. For 1st; Altho' St James denies a Man to be justify'd by Faith *alone*, yet he allows him to be justify'd by Faith *in part*. But now, if by Justification is here to be understood the shewing of ones Righteousness before Men, then it is manifest, that a Man in this Sense is *not* justify'd by Faith *at all*. For a Man can appear *Just before Men* by his *Works only*, as being *Visible*; *not at all* by his *Faith*, forasmuch as it is *Invisible*. 2^{ly}, This last Exposition likewise puts a plain Solecism on St James's Words. For if St James is to be understood of the *Justification of our Faith before Men*, then this Conclusion, *Ye see that by Works a Man is justify'd, and not by Faith only*, is so to be expounded, *Ye see that by Works a Man's Faith is justify'd, and not by Faith only*. Than which what can be said more absurd, and so unworthy of an Apostle? 3^{ly}, This last Exposition do's likewise not suit to v. 14. above cited. For it thence appears, that the Apostle speaks of a Man's being accepted by God unto Salvation, not of a Man's approving himself before other Men.

XVII.

In what Sense Another Objection akin to the last foregoing is this: Faith is said by Faith is said by St James to be *perfected by Works*, not St James to be that *Works perfect Faith*, but because Faith by producing Works shews how perfect it is. But the Answer is easy: Certain it is that the Word here used by St James signifies, not only to shew the Perfection of a thing, but also really to add Perfection thereto. This appears from the foregoing Expression, where Faith and Works are said to *work together*. For hence it is manifest, that Works *perfect* Faith, not only by *shewing* it, but also by *working with* it, i. e. by adding some Force and Virtue to it.

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The Same fur-
ther prov'd.

But it is objected further, that no Perfection is added to Faith by Works in the matter of Justification, forasmuch as Works proceed from Faith as their *Cause*; and so good Works proceed from Faith as their *Cause*; so that there is no good Works which do's not proceed of Faith. For *whatsoever is not of Faith, is Sin*; and by Faith

Faith *the Heart* is purify'd, whence all Works proceed and are estimated. As to the first Reason mention'd in this Objection, it is wonderfully weak, forasmuch as it supposes, that no Effect can exceed the Perfection of its Cause, which is most False. For a Son often excells his Father in Shape, Strength, Wisdom, Valour, or the like. So Charity, tho' it proceeds from Faith, yet is more excellent than Faith. As to that other Reason in the Objection, viz. that Works are estimated, and receive their Goodness from Faith, this is also False. For each Virtue has its own Form, whereby it becomes a Virtue; nor do's it borrow from Faith its Being as a Virtue. The Texts mention'd in this Objection are nothing to the purpose. For in that Text, *Whatsoever is not of Faith, is Sin*, the Apostle is not speaking of such a Christian Faith as we are here treating of, but only of that Perswasion whereby a Man believes that which he do's to be Lawful, as is manifest from the Context. As for that other Place where it is said, that *the Heart is purify'd by Faith*, it is likewise foreign to the purpose. For altho' Faith be the Mean used by God in purifying the Heart, yet the purify'd Heart it self, being inflam'd with the true Love of God, is that which is pleasing to God unto Salvation. 'Tis true that there is no Work truly Good, but what comes of Faith; but then 'tis as true, that Faith of it self is not sufficient to make a Work truly Good or pleasing to God unto Salvation, unless there be with it Charity, whereby one comes to God, i. e. worships him with a sincere Affection, and diligently seeks him as a most faithful Rewarder of such as so seek him, as Hebr. 11. 6.

It is further objected, that Good Works are indeed a necessary Condition to obtain *Salvation* it self according to God's Promise, but are not necessary to obtain a Right to Salvation, this being freely granted to *Faith only* in Justification. In answer hereto I observe first, that whereas these Objectors own good Works to be a necessary Condition to obtain *Salvation*, and yet deny Works to be necessary to obtain a Right to *Salvation*, they plainly shew thereby, either that they know not

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what a Condition is, or that they contradict themselves. For the Condition that relates to this Matter, is the Condition of a Promise or Covenant. Now a Promise or Covenant do's never grant a Right to the Benefit therein contain'd, without performing first the Condition; and therefore the Condition always refers to the obtaining a Right. He therefore that grants good Works to be a Condition necessarily to be perform'd, in order to obtain eternal Life according to God's Promise, do's thereby grant also in effect, that a Right to eternal Life, can't be obtain'd without Works, which is the same as to say, that Works are necessary to obtain a Right to eternal Life. Secondly, He that denies a Right to Salvation to be obtain'd by Works, contradicts the express and clear Testimony of the Holy Spirit, Revel. 22. 14. *Blessed are they that Do his Commandments, that they may have Right to the Tree of Life.* To which may be added all those Places of the New Testament, wherein it is taught, that eternal Life is given by God to our Works out of Justice. Thus 2 Thef. 1. 6, 7. and 2 Tim. 4. 8. Hebr. 6. 10. For hence it may be thus argu'd: If the Reward of eternal Life be out of Justice granted to our Works, then by our Works we obtain a Right to the said Reward, viz. such a Right as is founded only on the gracious Covenant of the Gospel. For these two Propositions are convertible, viz. to whom a Reward is granted out of Justice, he has a Right to the said Reward: And on the other hand, he that has a Right to a Reward, to him the Reward is granted out of Justice.

XX.

Repentance a necessary Condition to Justification.

Like to the last foregoing Objection is the Opinion of those who own that Repentance is a Condition necessarily requir'd in the Gospel-Covenant, and yet deny Repentance to be a Condition necessary to Justification. For these own Repentance to be necessarily requir'd to the Forgiveness of Sins, but deny it to be requir'd to Justification, forasmuch as they suppose the Forgiveness of Sins to be a thing quite different from Justification. But it has been shewn Chap. 6. of this second Part, that there is no Condition properly so call'd of the Gospel-Covenant, but which is also a Condition of Justification

stification according to the Gospel; and also in Chap. 2. of this second Part it has been prov'd, that the Forgiveness of Sins is included in the very Notion or Definition of Justification by the Gospel. Whence it plainly follows, that Repentance, by being a Condition necessarily requir'd to the Forgiveness of Sins according to the Gospel-Covenant, must also be a Condition necessarily requir'd to Justification. However I shall here add two Considerations, or prove two Things, which will serve quite to overthrow the Cavillings of the Solifidians in this respect.

The first whereof is this: That, supposing a Condition of the Gospel-Covenant and of Justification may be different, yet it remains certain, that Repentance as well as Faith is a Condition of Justification according to the Gospel. The Truth of this Proposition may be evidently prov'd by this Syllogism:

Whatsoever is requir'd to our Reconciliation with God, is requir'd to our Justification:

But Repentance is requir'd to our Reconciliation with God:

Therefore Repentance is requir'd to our Justification.

The Truth of the Minor is acknowledg'd by the Solifidians. And the Truth of the major Proposition is thus easily prov'd: If whatsoever is requir'd to our Reconciliation with God, is not requir'd to our Justification; then it may come to pass, that he that has done all requir'd to his Justification, and so is really Justify'd; yet may not have done All requir'd to his Reconciliation with God, and so is not yet reconcil'd with God. But the Consequence is most false, and therefore the Antecedent is so. For surely no Man in his right Senses will deny, but that one that is *justify'd*, by *being justify'd*, is *reconcil'd with God*.

The Truth of the Proposition aforementioned may be further prov'd by another Argument. Repentance is requir'd either to our Justification, or not at all. The Solifidians own that Repentance is requir'd. Whence I go on to argue thus: If Repentance be requir'd, it is requir'd,

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ther prov'd.*

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*The Same yet
further prov'd.*

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requir'd, either from one *to be justify'd*, or from one *already justify'd*. That it is not requir'd of one already justify'd or just, our Saviour's own Words plainly prove Luk. 15. 7. for there he expressly afferris, that *just Person's need no Repentance*, that is, they need not that Repentance whereby the whole Course of Life is chang'd, and they turn from a State of Sin and Death into a State of Grace and Salvation, which is the Repentance we are here speaking of. Wherefore it remains that Repentance, since it is requir'd by the Confession of the *Solifidians* themselves, is requir'd of one *to be justify'd*, and so *in order to his Justification*.

XXIII.
The Same still
further prov'd.

The other Consideration, which serves to overthrow the Cavillings of the *Solifidians* in this Case, is this: That supposing Forgiveness of Sins *not necessarily to be included in the Notion of Justification* by the Gospel-Covenant; yet it remains certain, that the Condition both of Forgiveness and of Justification is *one and the same*. Which is easily prov'd thus: The *Solifidians* themselves own, that Forgiveness of Sins do's *necessarily proceed from or follow after Justification*. But whatever is requir'd to that which *necessarily follows Justification*, the *same* is necessarily requir'd to *Justification it self*. The *Solifidians* themselves observe, that Forgiveness of Sins do's *inseparably accompany Justification*, and therefore that St Paul rightly proves out of the Psalm, that a Man is *justify'd* by Faith without Works, because *his Sins are forgiven him without Works*, as they understand Rom. 4. 6. But now in like manner therefore we may argue thus on the foresaid Authority of St Paul: A Man's Sins are *not forgiven him without Repentance*; therefore a Man is *not justify'd without Repentance*. The Reason of the Consequence is the very same which the *Solifidians* themselves assert, viz. that Forgiveness of Sins do's *inseparably accompany Justification*. Whence it follows, that supposing Forgiveness of Sins *not to be included in the Notion of Justification*, (which has been afore Chap. 2. of this second Part shewn to be false,) yet the said Supposition do's not at all help the Cause of the *Solifidians*, or make against

against the Catholick Doctrin of the *Necessity of good Works* to Justification.

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XXIV.

The Objection taken from want of Opportunity to bring forth the Fruits of Repentance, or Good works, answer'd.

Lastly, it is objected, that it may fall out, that one that has obtain'd the Righteousness of Faith, may be depriv'd of the Opportunity of bringing forth the Fruits of Repentance, or doing good Works, by being snatch'd away by Death. Now this is another silly piece of Sophistry, which has been sufficiently answer'd by what has been already said, and that more than once, viz. that the Works of Repentance or good Works are two-fold, Inward and Outward. The former Sort only are *absolutely necessary* in order to obtain Justification, forasmuch as there is *no Time* when these *may not be perform'd*, and therefore *no One* can be justify'd without these. As for the second Sort or outward Works, they are only *necessary to preserve or continue Justification on Supposition* that God spares Life, and so gives Opportunity to exercise them. But even these, by one that is *to be justify'd* or in order to obtain at first Justification, are *to be perform'd at least by Vow*, which Vow is comprehended under the Purpose of new Life, which is one of the internal good Works. I have now consider'd all the most material Objections of the *Solifidians* drawn from Scripture or Reason; and indeed several of them are so very weak and ill-grounded, as not to have deserv'd Confutation, but that they are wrongly lookt on to be material by injudicious and prejudiced Persons.

It remains now only to consider the *Calumnies*, which *Solifidians* are wont to endeavour to cast on the Orthodox Doctrin, as being what usually works on common People more than Arguments. It is then pretended by them, that the Orthodox Doctrin favours of *Popery* and *Socinianism*. For as to *Popery* they pretend, that the Orthodox Doctrin concerning the *Necessity of good Works* comes to the same as the *Popish* Doctrin concerning the *Merits of good Works*. But this is a very false Charge, as the Reader will quickly see. For 1st, The *Papists* generally maintain, that the Reward of Heaven is due to good Works *out of Consideration*.

XXV.

The Objection of Popery against the Catholick Doctrin of the *Necessity of good Works to Justification* taken away.

Part II.
Chap. 8.

dignity, i. e. on account of their own *intrinsick* and *commensurate* or *altogether equal* Worth. 2^{ly}, Some of the *Popish* Doctors maintain, that good Works are *meritorious* Condignly, and that on account of the *Work only*, i. e. without respect to any Covenant or Favour of God; and therefore that neither Christ's Merits, nor any Promise, Covenant, or Favour of God has respect to, or contributes to make up, the *Merit* of good Works. There are others, of whom are *Bellarmin* and *Suarez*, that are more modest and Temperate in this Controversy; for altho' they maintain good Works to be *Meritorious* of eternal Life *out of Condignity*; yet they allow it to be so, not on account of the *Work* only, but on account of the *Work and Covenant together*. So that according to these, condign Merit is made up of these two Particulars, viz. the *intrinsick* and *commensurate* Worth of the Work, and the foregoing Promise or Covenant of God. So that altho' a good Work as it is perform'd by the Worker, has Worth in its self proportional to the Reward of eternal Life, yet it wants God's Promise or Covenant only to *lay an Obligation*, whereby the Reward may become due out of Justice. Just as altho' one should offer the full Value for another Man's Estate, yet the Owner is no way oblig'd to part with his Estate, till he has made some free Bargain and Agreement with him that would make the Purchase. These are the two Opinions among the *Papists*, which both agree in asserting the *condign Merit* of good Works, which the Orthodox Doctrin denies to belong thereto. Viz. the Orthodox Doctrin is this, that good Works are *by no means of themselves* or *by their own Merit* of such Worth, as to make us acceptable to God unto eternal Life; but that the whole of this is *only owing* to the *meritorious Satisfaction* of Christ, whereby alone was obtain'd the gracious and free Covenant of the Gospel, according to which we may become Partakers of eternal Life on most reasonable Conditions. Indeed this Calumny may be retorted on the *Solifidians* themselves. For if he that asserts *good Works* to be *necessary to Justification*, do's thereby assert the *condign Merit* of

of good Works ; then by parity of Reason, he that asserts *Faith* to be necessary to *Justification*, do's thereby assert the *condign Merit* of *Faith*. Further, tho' our Virtues have no Merit properly so call'd in them, yet it is clear from Scripture, that our Virtues are of great *Price* or *Esteem* even in the sight of God, St Peter expressly assuring us, that *a meek and quiet Spirit is in the sight of God of great Price*, 1 Pet. 3. 4. It is also clear from Scripture, that to *Faith* and the other Christian Virtues the Reward of eternal Life is due, viz. not on account of their own *condign Merit*, but on account of the *Gospel-Covenant*. Hereto belongs what is said 1 Joh. 1. 9. *He (viz. God) is faithful and just to forgive us our Sins, &c.* It being but *Just* for God to pay what he owes; and he owes what he has promised. But then it is to be remember'd in the mean while, that God promised *only what he pleas'd*, viz. of his Good Will thro' Christ; and so God made himself a *Debter* to us, not by taking any thing of us, but only by promising on his Part. Whence the School-men choose rather to say, that God by his Promises made himself a Debter, not to us, but to *himself*, i.e. to his own voluntary Decree; forasmuch as it is agreeable to his Truth, to stand to his Promises. Lastly, it is clear from Scripture, that there is in our *Faith* and other Christian Virtues some *Worth*. Hence St Paul exhorts the *Ephesians* to walk worthy of the *Vocation* wherewith they were call'd, Eph. 4. 1. Hence those in *Sardis*, who had not defil'd their Garments, are said to be *worthy*, Revel. 3. 4. In like manner our Church teaches us in the Collect for Ash-wednesday to pray, that we *worthily lamenting our Sins, may obtain perfect Remission*. For by *Worthiness*, in the *Gospel Sense* thereof, is meant only that *Fitness*, which the *Gospel* requires in those, to whom the Kingdom of Heaven is given. So St Paul expresses himself, as elsewhere, so particularly Col. 1. 12. *Giving Thanks unto the Father, who has made us meet (or fit) to be Partakers of the Inheritance of the Saints in Light.* And thus I have quite wip'd off the Columny of *Popery* from the Orthodox Doctrin.

Part II. And the like will be done as to the Calumny of Socinianism in a few Words. For the condign Merit, which Popery *falsly ascribes* to good Works, the Orthodox Doctrin wholly takes from them, and ascribes it only to the meritorious Satisfaction of Christ, which Socinianism denies. I shall now proceed to speak of the Gospel-Law, whence the Necessity of good Works to Justification will further appear.

The Charge of Socinianism thew also to be false.

C H A P. IX.

Of the Gospel-Law; and of the Possibility and Necessity of fulfilling it, in order to attain Salvation.

I. Wrong Notions concerning the Gospel-Law. Against which it is prov'd, It is requisite for a young Student of Divinity to have a right Knowledge of the Gospel-Law, and Particulars relating thereto. And the more, because there are several false Notions vented, and to be met with in Books relating thereto; which as they have been taught and spread by some others, so especially by the Solifidian and Antinomians. These suppose either first, that Christ gave no moral Laws; or secondly, if he did, they can't be fulfill'd by us; or lastly, if they can be fulfill'd, yet we are not judg'd according to them by God in the Act of Justification, but according to the Law of Perfect Righteousness, which commenced with the Creation of Adam. All which three Suppositions or Opinions are false.

II. First, that Christ gave Moral-Laws to his Disciples. For as to the first, that the contrary thereto is true, viz. that Christ in his Sermon contain'd in Chap. 5, 6, and 7. of St Matthew, did not only *explain the Moral Law*, but also *laid it down as his own Law*, and requir'd the *Keeping thereof temper'd by the Grace of the Gospel*, as a *necessary Condition* of his Covenant, no one can reasonably doubt, who do's read the Conclusion of the said Sermon, without being half asleep, viz. Math. 7. 24. and so on to the end of that Chapter. The same also clearly appears from that serious Affeeyeration, which we

we read Matth. 5. 20. *I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Whence it appears without all reasonable doubt, that our Saviour purpos'd in the said Sermon, not only to free the moral Law from the wicked Glosses or Interpretations of the Scribes and Pharisees, but also to, impose it so freed on his Disciples to be Kept by them, and that at the Peril of their Souls. Add hereto, that Christ gave New Laws, different from those of Moses, as appears most clearly from the two Sacraments of the new Testament instituted by him, as also from the Prohibition of Polygamy, and Divorce except in the Case of Adultery; and further yet from those two Places of St Paul, viz. Hebr. 7. 12. where he expressly teaches, that *the Priesthood being chang'd, there is also made a Change of the Law;* and 1 Cor. 9. 21. where he professes himself to be *without Law* in respect of the Law of Moses, but *under the Law to Christ,* which *Law of Christ* he there calls the *Law to (or of) God,* viz. which was then in Force, as it has been ever since, and will be to the End of the World.

For want of duly Considering or Recollecting this, *Luther*, and after him several other Protestant Divines, as being misled by *Luther's Authority* or their too great Opinion of him, in their Disputes about Justification with the *Papists*, ran into a great Error, thro' too great Eagerness of Opposing the *Papists*, it being too usual in such Cases, in order to avoid one Extream to run into another no less dangerous. The great Error that *Luther*, and the Rest after him by this means ran into, was this, that they asserted the Gospel do's consist only of *meer pure Promises*, that *Christ gave no Law to the World*, but only *expounded* the Law afore given, and freed it from the corrupt Glosses of the Scribes and Pharisees; that the only Use of the moral Law is now to bring us to Christ by Faith, or at most to be a certain Rule of Life at Pleasure, as being only *commended* to us by Christ, and which therefore we are oblig'd to obey only *out of Gratitude*, not under the Peril of our Souls,

III.
*whence the wrong
contrary Doctrin
had its Rise, and
the pernicious Con-
sequences of it.*

Part II. *Souls*, or as a Condition of the new Covenant necessary to be observ'd in order to Salvation. From these Principles at first unwarily, and rashly thro' heat of Dispute, laid down, and afterwards greedily catch'd at by common and injudicious Divines, have flown and been deduced by necessary Consequences the execrable Opinions and Doctrins of the *Antinomians*, *Libertins*, *Familists*, and others of the like Herd, to the great Scandal and Detriment of the Protestant Churches; the grand Enemy of our Salvation laying hold of these Means, to sow the foresaid Tares among the good Seed of the Gospel. Now as to the foremention'd Principles, that the first of them, viz. that the Gospel consists *merely of pure Promises*, and Christ gave no Law to the World, is altogether false, has been shewn by what has been already said in this Chapter.

IV. Secondly, that the Law of Christ and according to the order they are mention'd at the Beginning of this Chapter, I shall prove next, that the Law of Christ or of the Gospel (i. e. the moral Law us, is prov'd from Scripture. temper'd with the Grace of the Gospel, and enlarg'd by the Addition of some new Laws) may be fulfill'd by us Christians, thro' the Grace which the Gospel promises to us. This appears from Scripture, particularly from such Places where the Gospel-Law is styl'd *the Power of God*, Rom. 1. 16. *the Law of the Spirit of Life in Christ Jesus*, Rom. 8. 2. *the Spirit*, 2 Cor. 3. 6. *the Ministratior of the Spirit*, ibid. v. 8. For from these Places it is evident, that the Spirit of Christ do's inseparably accompany the Law of Christ, and that in a suitable Manner, so as nothing is commanded in the Gospel-Law, but what the Grace administer'd thereby is sufficient to perform. For the Gospel, as far forth as it is a Law, so far forth is it the *Law of the Spirit*. See Rom. 8. 2 — 4. Hebr. 8. 10. and 1 Joh. 5. 3. Indeed such as contend that it is impossible to fulfil the Law of Christ, must contend with St Paul, who Gal. 6. 2. writes expressly thus: *Fulfil ye the Law of Christ*. Nay they must contend with Christ himself, who Matt. 5. 19. says thus: *Whosoever shall break (N. B.) one of these least*

least Commandments, and shall teach Men so, he shall be call'd the Least in the Kingdom of Heaven; but whoso shall do and teach them, the same shall be call'd Great in the Kingdom of Heaven. And Joh. 15. 14, Ye are my Friends, if ye do (N. B.) Whatsoever I command you. Lastly, Luk. 17. 10. When ye shall (N. B.) have Done All which is commanded you, say, We are unprofitable Servants: We have done that which was our Duty to do. In which Words our Saviour plainly teaches, that we are able to do what we are commanded, and what it is our Duty to do: otherwise he would have suppos'd an impossible Thing, and have requir'd us to tell a Ly, by saying, *We have done what was our Duty to do.* But God forbid, that such Blasphemy should come into any ones Thoughts. In short, so far is the Law of Christ from being impossible to be kept, that it is styl'd by Christ himself an *easy Yoke*, and a *light Burden*, Matt. 11. 30. and accordingly his belov'd Disciple affirms, that *his Commandments are not grievous*, 1 Joh. 5. 3.

To these Testimonies of Scripture might be added the Testimonies of the Primitive Fathers, and other Doctors of the Catholick Church, both before and after Pelagius. But this would swell this Treatise to too large a Bulk, and therefore it will be sufficient here to direct the Reader, where he may find such Testimonies gather'd together, viz. in Bp Bull's *Appendix ad Examen Censuræ*, p. 79—81. among his Latin Works set forth in Folio by Dr Grabe.

I hasten here to shew that the Doctrin I am asserting, is no other than what is taught by our Church, as may be prov'd from several Places; but I shall content myself with alledging only two, as being most plain and full to the Point. The first Instance shall be the third Collect for Grace in the Morning Service of our Liturgy: “O Lord, our heavenly Father, — defend us “with thy mighty Power, and grant that this day we “fall into no Sin, — but that all our Doings may be ordered by thy Governance, to do Always that is Righteous in thy sight, thro' Jesus Christ our Lord.” The other Instance shall be the Collect for the first Sunday after

v.
The same may
be further prov'd
from the Primitive Fathers and
Others.

VI.
The same asserted
by our Church.

Part II.

Chap. 9.

after Epiphany, which runs thus: "O Lord, we beseech
 "thee, mercifully to receive the Prayers of thy People,
 "who call upon thee, and grant that they may both
 "perceive and know *What things they ought to do*, and
 "also may have Grace and Power faithfully to fulfil the
 "same thro' Jesus Christ, &c."

VII.

The same prov'd
lastly by Reason.

Lastly, the Proposition I am maintaining, and which has been already prov'd by Scripture, and confirm'd by the Doctrin of our Church, may be still further confirm'd by most evident Reason. For, besides that it is agreed by the common Consent of all Mankind, and so it is reckon'd among the *common innate Principles*, that *No one can justly be oblig'd to an Impossibility*, (which takes place, not only with respect to Men, but also with respect to God himself: Besides this, I say,) it is to be well observ'd, that the Gospel-Law is a *Law of Grace* given by God in Christ. So that tho' it should be supposed, that it is not repugnant to the Divine Justice or Wisdom; yet it must be directly repugnant to the *Divine Grace*, to give to Man a Law which is *impossible to be perform'd* by him.

VIII.

Thirdly, it is prov'd that Christians are judg'd by God in the Act of Justification, according to the *Gospel-Law*, and not according to the *Original Law of most perfect Obedience*, which commenced with the Creation of *Adam*.

It remains in the third and last place to shew, that Christians are judg'd by God in the Act of Justification, according to the *Gospel-Law*, and not according to the *Original Law of most perfect Obedience*, which commenced with the Creation of *Adam*. And this has been sufficiently prov'd by what has been already said in the first Part, Chap. 2. §. 11. However to shew more clearly the Absurdity of the contrary Opinion, I shall adjoin the following Argument in a Syllogistical Form:

Whosoever is judg'd according to the Law of most perfect Obedience, such as commenced (or began) with the Creation of *Adam*, he is not justify'd by God in this Life:

But the Faithful are justify'd by God in this Life:

Therefore the Faithful are not judg'd according to the Law of most perfect Obedience, which commenc'd with the Creation of *Adam*.

The Truth of the minor Proposition is allow'd by both Parties, viz. the *Orthodox* and *Solifidian*s &c. The major

major Proposition is asserted in express Terms in Scripture, viz. Psal. 143. 2. *In thy Sight shall no Man living be justify'd.* Where the Psalmist expressly says, *Living, because he that is dead, is justify'd (or freed) from Sin,* Rom. 6. 7. So Job 25. 4, &c. *How can Man be justify'd with God, &c.* And Job 9. 2, 3. *How should Man be just with God? If he will contend with him, he cannot answer him one of a thousand.* Where by these Words, *If he will contend with him, is not obscurely intimated, that God will not so contend, nor enter into Judgment* (as Psal. 143. 2.) with his Servants, according to the strict Law of that perfect Holiness wherewith Adam was endu'd before his Fall.

But this will appear further, by shewing that the Gospel-law is that whereby we Christians are to be judg'd at the last Day. And this may be infer'd from Jam. 2. 12. *So speak ye, and so do, as they that shall be judg'd by the Law of Liberty.* The Law of Liberty here mention'd is a Title which do's by no means suit to the original Law of most perfect Righteousness, but do's very well suit to the Law of the Gospel on three Accounts. First, because it frees us from the slavish Yoke of the Mosaick Rites and Ceremonies: secondly, because by it alone we are freed from the Guilt and Punishment of Sin: lastly and chiefly, because it frees us from the domineering Power and Tyranny of Sin. This Freedom is wrought in us by the Spirit of Christ, which inseparably accompanies the Law of Christ. Whence by the way it appears, that this Law of Liberty is not so call'd, as if it gave any Countenance to the wild Opinions of Libertins. It is not to be doubted, but this Law of Liberty is the same which St James calls the Royal Law, i. e. the Law of Christ our King, v. 8. of the same Chapter. And what Law this is, the Words immediately following in the same verse plainly enough shew: *Thou shalt love thy Neighbour as thy self.* Whence it appears that St James by the said Royal Law means the Decalogue or Moral Law; which appears still more evidently from v. 11. of the same Chapter, where Saint James expressly mentions two of the ten Commandments.

Part II. ments. In a word, *the Royal Law* and *Law of Liberty*, of which St James speaks, and by which he affirms we are to be *Judg'd*, is no other than the *Moral Law*, as explain'd and perfected by Christ, and as Christ deliver'd it on the Mountain to his Disciples for *his own Law*; adding thereto a *Sanction*, whereby is promis'd the surest Immortality to such as obey the said Law, and is threaten'd unavoidable Destruction to such as do not obey it; as Matt. 7. 24, &c. *Whoso bears these Sayings of mine, and do's them, I will liken him to a wise Man, &c.*

X.
It is prov'd that Christ has annex'd Threats to his Laws.

Now from Matt. 7. 26, 27. *Every one that bears these Sayings of mine, and doth them not, shall be liken'd to a foolish Man, which built his House on the Sand: and the Rain descended, — and beat on that House, and it fell, and great was the fall of it:* From these two Verses it is evident, that Christ annex'd Threats as well as Promises to his Law. And the like appears from Matt. 5. 20. *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* So ibid. v. 22, 26, 29, 30. and so Joh. 3. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven.* And Joh. 6. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* From all which Places it appears, that it is a most false Opinion, that the Gospel consists of *merely pure Promises*, and so we are *oblig'd only out of Gratitude* to obey the Moral Law, not *under the Peril of our Souls* or of eternal Damnation.

XI.
The Keeping of the Gospel-Law necessary to Justification.

These things being prov'd, it follows that the *Moral Law* was propos'd by Christ to his Disciples as *the Rule of our Justification*; or which is the same, that a sincere Obedience of the (Moral Law, as expounded and somewhat enlarrg'd by Christ, i. e. in one word, of the) Gospel-law is a Condition *necessarily requir'd* in the Gospel to our *Justification*. The Reason of the Consequence is, because, as far forth as any thing is requir'd at the Peril of the Soul, and as necessary to Salvation, so far the same is also *necessarily requir'd to Justification*,

fication, as has been afore largely shewn. And hence evidently appears the *Necessity of good Works unto Justification* according to this Syllogism:

Whoever by *Doing righteously fulfils* the Law of Christ, according to which he is judg'd by God, he is pronounced *Just before God* for his *Doing righteously*, or his *good Works*:

But the Faithful by *Doing righteously fulfil* the Law of Christ, according to which they are judg'd by God:

Therefore the Faithful are pronounced *Just before God* for their *Doing righteously* or their *good Works*.

It may be objected, that a Man *may be justify'd*, who has been depriv'd of the Opportunity of *Fulfilling the Law of Christ*, being snatch'd away by Death. But this is no other Objection than is made against the *Necessity of Repentance to Justification*; and so the same Answer given thereto afore will serve also here. See Chap. 8. §. 24.

It may also be objected, that the Law of Christ is expressly call'd Rom. 3. 27. *the Law of Faith*, and opposed to the *Law of Works*. In answer whereto it is observable first, that the Law of Christ is not call'd the Law of *Faith*, because it *requires Nothing* but Faith, or because it is *fulfill'd* by the single Virtue properly call'd Faith. The said Law of *Faith* requires, not Faith only, but *Faith working by Love*, as Gal. 5. 6. And what such a Faith is, St Paul explains 1 Cor. 7. 19. viz. such a Faith as includes in it *the Keeping of the Commandments or Law of Christ*. 2^{ly}, By the *Law of Works*, to which St Paul opposes the *Law of Faith*, is not to be understood the *Moral Law*, as deliver'd by Christ to his Disciples; nor any other Law than the *Law of Moses* consider'd carnally or literally, as has been afore shewn in the first Part, Chap. 6. §. 41. And thus I have taken notice of so much concerning the *Gospel-law*, as is agreeable to my Purpose.

Part II.
Chap. 9.

XII.

An Objection
answer'd.

XIII.

Another Obje-
ction answer'd.

C H A P. X.

Of falling from Grace or Justifying Faith.

I. Good Works necessary to retain, as well as attain, Justification. **N** explaining the Duty of Redeem'd Man, it has not only been said, but prov'd by the strongest Arguments, that Justification is *not an instantaneous*, but *continued Act*, so that Good Works are necessary, not only to *attain* Justification, but also to *retain* it. For which Cause is ever to be well remember'd that Exhortation, Phil. 2. 12. *Work out your own Salvation with Fear and Trembling*: Namely lest any one should fall from the Grace, wherein he at present stands, according to that other like Exhortation of the same Apostle, 1 Cor. 10. 12. *Let him that thinks he stands, take heed lest he fall*; as also that other, Ephes. 6. 13. *Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil Day, and having done all to stand.*

II. A Man once justified may never altho' it is evident to any unprejudiced Person, that a thelels fall from justifying Grace or Faith, and eternally perish. From which and very many other places of Scripture, altho' it is evident to any unprejudiced Person, that a Man once justify'd may afterwards fall from the Grace of Justification, and for ever perish; yet there are not (or have not been) wanting such as stick not to assert, that a Man that is *once endu'd with justifying Faith*, can't possibly fall wholly from the same, and eternally perish; or in short, that the Grace of Justification being once attain'd can't be again forfeited or lost. Since therefore this Doctrin, tho' of molt pernicious Consequence, has been obtruded on the Christian World as an undoubted Principle of Christianity by some modern Divines too much addicted to *Calvin*, it will be of use to shew more particularly the Falseness of the said Doctrin.

III. The same prov'd from Scripture; and first from Ezek. 18. 24, &c. And 1st, I shall shew, that it is altogether repugnant to holy Scripture. I shall begin with that remarkable Place to the purpose, Ezek. 18. 24. *When the Righteous turns away from his Righteousness, and commits Iniquity,*

quity, and do's according to all the Abominations that the wicked Man do's, shall he live? All his Righteousness that he has done, shall not be mention'd: in his Trespass that he has trespass'd, and in his Sin that he has sinn'd, in them shall be dy. Where it appears 1^{ly}, that the Prophet expressly speaks of a righteous Man, i.e. one justify'd already, or who has already attain'd the Grace of the first Justification. For no one is, or can be truly said to be Just, but who is justify'd by God, at least as to the first Justification. Again, as St John says, 1 Epist. 3.7. *He that do's Righteousness, is righteous,* (forasmuch as he that do's Righteousness, thereby fulfills the Condition of the Gospel-Covenant, and so according to the same Covenant is justify'd by God, and therefore is Just:) So the Prophet speaks of the just or righteous Man, that *has done Righteousness*, and consequently the Prophet speaks of one, who was sometime truly Righteous, or justify'd by God. 2^{ly}, It appears that the Prophet supposes, that such a just or already justify'd Person *may actually turn away from his Righteousness*, and therefore (as thereby losing the Grace of Justification afore granted) *may not live*, but *in the Sin that he has sinn'd* since his first Justification, *shall be dy*, i.e. eternally perish. 3^{ly} and lastly, It appears that the Righteousness of which the Prophet speaks, is such as would avail to bring the Man to Life, if he would persevere in the same. For the Death or eternal Perdition, of which the Prophet speaks, is not occasion'd by any Defect of the Man's Righteousness consider'd in it self, but only by this, that the Man *turns away from his former Righteousness*, i.e. do's not persevere therein. After the Prophet has said, *When the righteous Man turns away from his Righteousness, — shall he live?* i.e. he shall by no means live: the Prophet presently subjoins, *All his Righteousness, which he has done, shall not be remember'd.* By which Words it is plainly enough intimated, that if the righteous Man *had not turn'd away from his Righteousness*, then *all his Righteousness, which he had done, would have been remember'd*, viz. in the last Judgment, and by them so remember'd he

Part II. he would have liv'd, i. e. been admitted to eternal Life.
 Chap. 10. Whence it follows, that the Prophet speaks here of no other Righteousness than Gospel-Righteousness, forasmuch as that only is able to bring a Man to eternal Life. To the forecited Text Ezek. 18. 24. are other Places of the same Prophet parallel, as v. 26. of the same Chapter, and Chap. 33. 12, 13.

IV.

The same prov'd secondly from the self, Joh. 15. 4, &c. *Abide in me, and I in you. As the Words of Christ Branch can't bear Fruit of it self, except it abide in the himself, John 15. 4, &c.*

Let us attend next to the Words of our Saviour him-self; Joh. 15. 4, &c. *Abide in me, and I in you. As the Words of Christ Branch can't bear Fruit of it self, except it abide in the himself, John 15. 4, &c.* — *He that abides in me, and I in him, the same brings forth much Fruit. — If a Man abide not in me, he is cast forth, &c.* For the right Understanding of which Words of our Saviour it is to be observ'd, that no one can abide in Christ, but who is afore in Christ. Now what it is to be in Christ, St Paul teaches 2 Cor. 5. 17. *If any one be in Christ, he is a new Creature, i. e. performs the whole Condition of the Gospel-Covenant for the State he is in; and so according to the Gospel-Covenant is justify'd by God, i. e. receives the Grace of the first Justification.* When therefore Christ exhorts his Apostles to abide in him, he clearly supposes these two things, viz. the Apostles to be already in him, and so to have obtain'd the Grace or Favour of the first Justification; and nevertheless that they might not abide in him, and so fall again from the Grace of Justification, which they had already obtain'd; and so be cast forth of the Kingdom of Heaven, and eternally perish. For such is plainly the meaning of that Metaphorical way of Speaking v. 6. *If a Man abide not in me, he is cast forth as a Branch, and is wither'd; and Men gather them, and cast them into the Fire, and they are burnt.*

V.

The same prov'd thirdly from St Paul, 1 Cor. 9. 27. *I keep under my Body, and bring it into Subjection, lest that by any means, when I have preach'd to others, I myself should be a Cast-away.* They are the Words of St. Paul speaking of himself, who that he was then already endued with justifying Faith, and so justify'd, No one surely can in Reason deny. But it appears from this

this Text, that St Paul was wholly ignorant, that he could not become a Cast-away, because he was already endued with justifying Faith; nay rather it is clear, that he took it for certain, that he might nevertheless even then become a Cast-away. To the same purpose belongs what he says Phil. 3. 11, 12. *If by any means I might attain unto the Resurrection of the Dead,* (i. e. the joyful Resurrection of the Just:) *Not as tho' I had already attain'd, either were already perfect; but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.* Several other Proofs might be brought from Scripture, but these are sufficient to satisfy an impartial Person, and never so many will not satisfy one that is partial or bigotted to the other Doctrin, tho' never so false.

To the Testimonies of Scripture might here be added the Testimonies of the most Primitive and other Ancient Writers of the Christian Church; as also the Testimonies of the first Reform'd Churches of Augsburg, Saxony, and Bohemia, in their several Confessions or Articles of Religion. But to avoid swelling this Treatise to too large a Bulk, for the use of them it is principally design'd for, I shall content my self, and 'twill be sufficient, to direct the Reader where he may find these said Testimonies laid together, viz. in Bp Bull's *Apologia pro Harmonista*, p. 47, &c.

I hasten here to shew the Reader the Judgment of our own Church to be on my Side, or for the Doctrin I here defend. And no wonder, since the same has been already prov'd from Scripture, which our Church has all along chiefly guided her self by; and it has been also observ'd that the same is confirm'd by the Ancient Writers of the Christian Church, whom our Church has all along justly look'd upon as the best Interpreters of Scripture. The Judgment of our Church then in this Point is clearly enough shewn in the sixteenth Article of Religion, which runs thus: "Not every deadly Sin willingly committed after Baptism, is Sin against the Holy Ghost, and Unpardonable. Wherefore the Grant of Repentance is not to be denied

VI.
The same confirm'd by the Testimonies of the Ancient Writers & Protestants.

VII.

The same asserted by our Church.

Part II.
Chap. 10. " nied to such as fall into Sin after Baptism. After we have receiv'd the *Holy Ghost*, we may depart from Grace given, and fall into Sin, and by the Grace of God we may arise again, and amend our Lives, &c." Here it is to be observ'd, that (as the fifteenth Article treats of daily Sins or rather Infirmities, which are common to All even regenerate, and wherein we all offend, but without falling from Grace: so) this sixteenth Article treats of deadly Sin, whereby we depart from Grace given, after that we have receiv'd Baptism and the *Holy Ghost*, until we are restor'd by Repentance. Now that our Church then thought, that this Departure from Grace might be *final*, may reasonably be infer'd from the Church's speaking here of the Restoring of such as fall into deadly Sins, as a matter of *Contingency*, which *might* come to pass, or *might not*. For says the Church: *We May depart from Grace given, and we May arise again, and amend our Lives:* For who can reasonably suppose, that the Fathers of our Church would have spoken in such a Manner, if they themselves had believ'd, or would have others believe, that the Restoring by Repentance of *All* such, who have been once truly *Faithful*, and have afterwards falle'n from Grace into deadly Sins, is *certain and infallible*? What reasonable Construction of the Words will bear this Sense: *We May arise again, and amend our Lives*, i.e. we shall Certainly arise again, and amend our Lives?

VIII.
The same prov'd
from the Book of
Homilies first set
forth.

That the Meaning of the sixteenth Article is truly such as I have shewn, may be further confirm'd by the Book of *Homilies*, which was publish'd at the same time with the Book of *Articles*, and confirm'd by the Authority of the same Convocation. Now the Scope and Design of the *Homily of Declining or Falling from God* is to shew, that a Man after having receiv'd Grace may fall from it, and perish; and therefore All ought to be very cautious of the Danger of such an horrible Desecration. Toward the latter end of the first Part of the said Homily, the Homilist expressly speaks of them that truly believe the *Gospel*, are transform'd to the Image of God, are made Partakers of the heavenly Light and

of the Holy Spirit, and be fashion'd to him in all Goodness requisite to the Children of God. Of these very same Persons he as expressly teaches, that if they after do neglect the same (viz. Benefits,) if they be unthankful to God, if they order not their Lives according to his Example and Doctrin, — he will take away from them his Kingdom. Now the Homilist thro' the whole Discourse is so very pressing on his Hearers in all respects, that they would take all Care not to fall from Grace receiv'd, and so eternally perish, that it is most ridiculous to say, that he made here only a Supposition of an impossible Thing. In the end of the first Part of the said Homily, the Words most plainly denote, not only that it may come to pass, but also that it not seldom do's come to pass, that such as are truly Regenerated, and endu'd with justifying Faith, by Unthankfulness and a long neglect of God's Grace, do at length fail utterly of the Kingdom of Heaven. For the Compiler of the Homily do's there accurately describe the several Steps, as it were, of the Method which God usually observes toward such Apostates, or those that fall away from Grace receiv'd. For he teaches, that God is so merciful, that he do's not shew upon them his great Wrath suddenly, or for ever, at first forsake them, that so forsake him; but first tries all proper Remedies, before he cuts off such rotten Members from Christ's Body: viz. When they begin to shrink from his Word, — first he do's send his Messengers to admonish them of their Duty. — And if this will not serve, but still they remain disobedient to his Word and Will, not knowing nor loving him, &c. then he threatens them by terrible Comminations, swearing in great Anger, (i. e. Peremptorily decreeing) that whosoever do's these Works, shall never enter into his Rest, which is the Kingdom of Heaven. In short: If it were impossible for a Man after having receiv'd Grace to fall from it so as eternally to perish; the Danger of so Falling would be none at all, or very little, and not deserving of so great Importance to be used by Ministers to their People, to endeavour by all Means to avoid it.

Part II.
Chap. 10.

In the second Part of the same Homily the Compiler thereof infers the same Doctrin from the Parable of the Vineyard in *Isaiah*; and that so expressly and clearly, as that it is a wonder, Any one should not thereby easily perceive the Doctrin of our Church in this Point, unlesſ he purposely and obstinately shuts his Eyes. For in the first place the Compiler of the Homily speaks most plainly of the falling from Grace by the truly Faithful, viz. such as *afore were of the Kingdom of God*, were *afore govern'd by his Holy Spirit*, had *afore such Grace and Benefits as they might ever have enjoy'd thro' Christ*, had *afore heavenly Light and Life in Christ*, whilst they abode in him: then he speaks of their total or final Falling away, viz. that they shall be depriv'd of *the heavenly Light and Life which they had in Christ*, and so shall be *Such as they were Once*, viz. before their Conversion, or *rather in a worse Condition*; lastly, that they shall become *as Men without God in this World*, and shall be given into the Power of the Devil. Thus clearly do's the Homilist here speak of the final Falling away even of such as were once truly Faithful. And so far is he from speaking of it, out of a vain Supposition of a thing *impossible*, or which *never did or will fall out*; that on the contrary he describes it as the *ordinary Method*, which God uses toward such as forsake him. Lastly, the Homilist thus speaks to his Hearers presently after the forecited Passages: "Let us beware therefore, (good Christian People) lest that we casting away God's Word, (by the which we obtain and retain true Faith in God) be not at length cast off so far, that we become as the Children of Unbelief," i.e. be dealt with and cast into the same place as Such, viz. Hell. But how silly and ridiculous is such Exhortation and Warning, if the *Salvation* of all those, that have been once truly Faithful, is *certain*.

IX.
The same con-
firm'd by the se-
cond Book of Ho-
milies.

The foremention'd Homily concerning Falling from God is one of the twelve set forth in the Reign of King Edward VI. To shew therefore that the Church has constantly taught the Doctrin I aſsert, I shall produce a remarkable Place out of the Homily concerning the Resur-

Resurrection, and which is one of the twenty three set forth in the Reign of Queen *Elizabeth*, and confirm'd by her Authority in a Convocation of our Clergy. The Compiler of the said Homily, having largely discours'd of the Benefits arising to us from Christ's Resurrection, thus bespeaks the People: " These things, " I say, well consider'd, let us now in the rest of our " Life declare our Faith, that we have in this most " fruitful Article, by framing our selves thereunto, in " rising daily from Sin to Righteousness and Holiness " of Life. For what shall it avail us, says St *Peter*, " to be escap'd — from the Filthiness of the World, thro' " the Knowledge of Christ, if we be entangled again " therewith, and be overcome again? Certainly it had " been better, says he, never to have known the Way " of Righteousness, then after it is known and receiv'd " to turn back again from the holy Command of God " given unto us. — What a Shame were it for us, being " thus so clearly and freely wash'd from our Sin, to " return to the Filthiness thereof again? What a Folly " were it, thus endu'd with Righteousness, to lose " it again? What Madness were it to lose the Inheritance " that we be now set in, for the vile and transitory " Pleasure of Sin? And what an Unkindness " should it be, where our Saviour Christ of his Mercy " is come to us to dwell with us as our Guest, to drive " him from us, and to banish him violently out of our " Souls; and instead of him in whom is all Grace and " Virtue, to receive the ungracious Spirit of the Devil, " the Founder of all Naughtiness and Mischief? How " can we find in our Hearts to shew such extream " Unkindness to Christ, who — has now enter'd with- " in us? Yea, how dare we be so bold to renounce the " Presence of the Father, Son, and Holy Ghost, — and " fear not, I say, the Danger and Peril of so traiterous " a Defiance and Departure? Good Christian Brethren " and Sisters, advise your selves, consider the Dignity " ye be now set in, let no Folly lose the Thing that " Grace has so preciously offer'd and purchas'd, let not " Wilfulness and Blindness put out so great Light, that

Part II. "is now shew'd unto you, &c." What can be more clear to our Purpose? The Homilist all along here speaks of the *Falling away* of the truly Faithful, and that of their *total and final Falling*. That he judg'd such Falling, not only *might* come to pass, but also *did actually* come to pass, and that *not seldom*, clearly appears from the great Earnestness he uses in Cautioning All the Faithful to be most careful in all respects, that they never fall into such a most deplorable State. To this end he expounds 2 Pet. 2. 20 — 22. as the Ancients did, of such a total and final Falling away of those that were afore truly Faithful. In which place of St Peter is manifestly described such a Falling away, as what was not only *possible*, but *had actually came to pass* in some, in whom was confirm'd the Truth of the old Proverb, *The Dog is turn'd to his own Vomit again, &c.*

X.
The close.

Several other Testimonies might be brought out of the Book of Homilies, and the Writings of our Divines who liv'd in the first Times of our Reformation, when our Articles and Homilies were first set forth, and who had then some of the chief Stations in our Church. But the Proofs already brought are sufficient to convince any unprejudiced Person, who is not resolv'd not to be convinced.

C H A P. XI.

Of Sin against the Gospel-Law.

^{I.}
What is properly Sin against the Gospel Law, requisite to be known. FOR the better Understanding of the Gospel-Covenant, and particularly the Duty of redeem'd Man, it remains to speak of *Sin*, or *What is a Sin properly so call'd in respect of the Gospel-Covenant or Law.*

^{II.}
No natural and unavoidable Defect, a Sin against the Gospel-Law. And here in the first place it is to be concluded for a Certainty, that no *Natural*, and so *Unavoidable Defect* is a Sin against the Gospel-Law. The Reason whereof is manifest, viz. because such Conditions and Circumstances of perfect Obedience, as are *impossible* for the Weakness of Human Nature tho' assisted by Grace to perform,

perform, are *not requir'd* or commanded by the Gospel-Law, or any Precept of the Gospel. And no wonder, forasmuch as the Law of the Gospel is a Law of *Grace*; and it is *most directly repugnant* at least to the Divine *Grace*, to give Man a Law which is impossible for him to perform. Since therefore such natural and unavoidable Defects or Failings are *not under any Gospel Precept* or *Prohibition*, it follows that they are *not Sins against the Gospel-law*; forasmuch as *Sin is the Transgression of the Law*, which it respects, as 1 Joh. 3. 4. Agreeable whereto is that Saying of St Paul, Rom. 4.15. *Where there is no Law, there is no Transgression.*

Secondly, altho' all those Degrees of Virtue, which are *possible* for us to attain to thro' Grace, are *under Precept* or requir'd of us by the Gospel, yet they are *not All under Precept* strictly and precisely obliging us *under the Penalty of eternal Damnation*. Hence every Failure, even *avoidable* thro' Grace, is *not a Sin more properly so call'd*, i. e. which forfeits our Righteousness and God's Friendship to us, and brings upon us eternal Death.

That in the Gospel-law all those Degrees of Virtue, which it is *possible* for us thro' Grace to attain to, are *under Precept* or requir'd of us, appears from those Places where an universal Perfection of Righteousness so far as possible is prescrib'd to us, as Matt. 5. 48. *Be ye perfect, even as your Father which is in Heaven, is perfect*; and elsewhere to the like purpose. It is also to be observ'd, that that Precept 2 Pet. 3. 18. *Grow in Grace, &c.* has no Bounds or Limits set to it, short of the greatest Perfection we can arrive to thro' the Grace of Christ, i. e. that we are oblig'd always to grow in Grace and Virtue, until we come to the Measure of the Stature of the Fulness of Christ; according to Ephes. 4. 13. that is, until we come to the greatest Perfection attainable by us thro' the Grace of Christ. Whence by the way it is clear, that the Gospel-law leaves no Room for Works of *Supererogation*, or *over and above* God's Commandments.

III.
Every avoidable
Defect is not a Sin
more properly so
call'd.

IV.
All possible De-
grees of Virtue
are under the Pre-
cept of the Go-
spel.

Part II. But then it is to be observ'd also, that such a Perfection of Virtue is by no means requir'd or commanded strictly under the Pain of eternal Damnation, as is shewn by such places of the new Testament, where the Punishment of not Inheriting the Kingdom of Heaven or of eternal Death is denounced properly against some certain Sins. There are chiefly two remarkable Places to this purpose, 1 Cor. 6. 9, 10. and Gal. 5. 19 — 23. In which latter place when the Apostle says of those, who abstain from such Sins as are there mention'd by him, and practise the contrary Virtues, that *against such there is no Law*, he plainly enough affirms, that there is no Law which denounces eternal Death to such Persons. With these are to be compar'd those Places, where some things are spoken of, to which All, even the Righteous are obnoxious, and that even while the Keeping of the Law is still attributed, and eternal Life promised to them, as Jam. 3. 2. and elsewhere. From such Places of Scripture compar'd together it follows, that there are some Sins, which (as we said) do not forfeit our Righteousness and Friendship with God, and much less bring upon us eternal Damnation.

VI.
An Objection
answer'd.

To this it is objected by some, that the Gospel, as it contains a Repetition and Renewal of the *Original Law of most perfect Obedience*, so denounces eternal Death to every even the *least* Sin, and to every even the *least* Failure; but as it is properly a *Law of Grace*, so it pardons some Sins to the Penitent: Wherefore altho' some Sins are *not mortal*, yet this do's not arise from this, that the Law of Christ do's not threaten *Death* to the said Sins; but the Cause is, that the same Law under another Condition do's grant Forgiveness of the said Sins to the Penitent. But this is in vain objected. For 1st, Such can produce no place out of the Gospel, to confirm this their Assertion, viz. that *the Gospel denounces eternal Death even to the least Failing*. For those Words of St James, Chap. 2. v. 10, 11. which they think favour their Opinion, is altogether foreign to the purpose. For altho' the original Greek Word, which we render v. 10. offend, may be spoken of any lighter or lesser Failing;

Failing; yet it is manifest enough from the Context, that St James speaks only of greater Sins, or such whereby any one do's knowingly and deliberately break the Law. For 1st, He mentions only more heinous Sins, as Murder and Adultery, v. 11. And then 2^{ly}, the Reason whereby he confirms what he had said v. 10. requires such an Exposition, viz. *For he that said, Do not commit Adultery, said also, Do not kill, &c.* Nor are those places of Scripture any more to the Point, where in general to Sin are ascrib'd these or the like Effects, viz. the Enmity of God, eternal Death and Destruction, and the like. As Rom. 6. ult. *The Wages of Sin is Death.* 1 Joh. 3. 8. *He that commits Sin, is of the Devil.* Ezek. 18. 4. *The Soul that Sins, it shall dy.* Psal. 5. 5. *Thou hatest all Workers of Iniquity.* For it will easily appear to any one that duly weighs those Places, that they are to be understood, *not of every Sin*, but of *such only* as has the *perfect Nature of Sin*, i. e. of what is call'd a *mortal Sin*. Secondly, whereas these Objectors say, that *some Sins are not mortal only for this Reason*, because by the Gospel, as it is a Law of Grace, the *said Sins are forgiven to the Penitent*. This can by no means be a satisfactory Account to any one that more closely considers the Point. For by the Law of Christ consider'd as a *Law of Grace*, there is *no Sin so heinous*, but that it may and will be forgiven to the truly Penitent.

From what has been said, may easily be determin'd the Question so much banded by Divines, *Whether there be any Sin in its own Nature Venial, or Not-mortal.* For the Question it not, Whether, *setting aside the Divine Covenant*, God can of Right exclude Man from the Kingdom of Heaven for any the lightest Sin, or least Defect of Righteousness? For it has been observ'd afore, and that more than once, that God could of Right or justly deny Heaven to Man, even tho' he had wrought the most perfect Righteousness in his State of Integrity, and had been free from the least Stain of Sin, or Spot of Defect. Nor has any judicious Divine call'd this in Question. But the State of the Controversy lies in this: *Whether in Fact God has given to fallen Man such*

Part II. such a Law, as thereby he has prohibited every, even
Chap. II. the *smallest* Sin, and the *least* Defect of Righteousness,
under the Penalty of eternal Damnation, i. e. both of
eternal Exclusion from the Kingdom of Heaven, and
also of eternal Torments in Hell after this Life. The
Negative side of which Question may be thus prov'd :
The Gospel-Law is the most perfect of all the Laws
given to fallen Man, and therein is most fully reveal'd
the Wrath of God against all Ungodliness and Unrighteousness of Men, Rom. 1. 18. But in the Gospel God
has no where reveal'd his Will to be such, as that he
has appointed or decreed eternal Damnation to be the
Punishment of every, even the *least avoidable* Defect
of Righteousness. I have alledg'd already Places of the
new Testament, which clearly enough prove the fore-
said Negative. Such as will nevertheless hold the Af-
firmative, it lies upon them to prove it.

VIII.

The Abuse of the true Doctrin of Venial Sins, which the Papists are too apt to run Venial Sins how to be avoided. To avoid the Abuse of the foresaid true Doctrin of Venial Sins, which the Papists are too apt to run into, the Admonition of St Bernard de Praecept. & Dispens. cap. 14. ought always to be remember'd: *Venial Sins are accounted not Criminal, unless thro' Contempt they become customary and habitual.* And afterwards: *The Haughtiness of him that contemns, (viz. the Precept or Law,) and the Obsturacy of the Impenitent, even in the least Sins cause the Fault not to be the least; and turns the small Blemish of a single Transgression into the Crime of grievous Rebellion.* Wherefore we are to detest that Doctrin of some Papists, who stick not to affirm, that a Man may, *even out of meer Contempt*, commit Venial Sins without the Guilt of a grievous Offence. On the contrary it is rather to be concluded, that every Sin is *mortal to him that do's not sincerely use his Endeavour to avoid all Sin.*

IX.

The Gospel-Law denounces the most grievous Punishments to all Sin that is inconsistent with the Love of God. Thirdly, altho' the Gospel-law for every Failure denounces the most even avoidable thro' Grace, do's not denounce Exclusion from the Kingdom of Heaven, and much less Hell both the foresaid Exclusion and also the foresaid Torments for all Sins, which are repugnant to the *End of the*

the said Law, viz. *Charity* or the Love of God above all Things, and so are repugnant to the Friendship of God. This may be chiefly prov'd from the two most remarkable Places not long aforemention'd, viz. 1 Cor. 6. 9, 10. and Gal. 5. 19 — 21. In which latter Place, whereas after particularly naming some mortal Sins, St Paul adds, *And such like;* it is evident that to the Catalogue of mortal Sins, which he had reckon'd up by name, he would have refer'd even all other Sins which are *like them*, i. e. which proceed from a like Wickedness or rather Maliciousness of the Will.

By means of the foresaid Distinction of Sin into *Mortal* and *Not-mortal* or *Venial*, may most easily and clearly, and so best be expounded several places of Scripture, otherwise difficult enough to be understood. Of this sort is 1 Joh. 3. 8. *He that commits Sin, is of the Devil;* and v. 9. *Whoever is born of God, do's not commit Sin;* for his Seed remains in him, and he cannot Sin, because he is born of God. So 2 Pet. 1. 10. *If ye do these Things, ye shall never fall,* which may be understood of never *Sinning*, and is so in the Vulgar Latin Version. So likewise David, Psal. 119. 11. *Thy Word have I hid in my heart, that I should not sin against thee:* and Psal. 37. 31. *The Law of God is in his heart; none of his Steps shall slide.* Now in all these Places is to be understood *mortal Sin*. He that commits *mortal Sin*, is of the Devil, as St John speaks, till he has recover'd himself out of his Power by a sincere Repentance. For whoever is born of God, *do's not commit mortal Sin*; for his Seed remains in him, and he *cannot sin mortally*, because he is born of God, i. e. he that is born of God, is inflam'd with the *Love of God above all Things*; and therefore as long as the *Seed of his Love remains* in him, he can't commit a Sin, which is *inconsistent with the said Love*, or a *mortal Sin*. So, as long as any one duly lives in the Exercise of those Virtues, of which St Peter speaks in the forecited place, he shall *never fall*, i. e. *never commit any mortal Sin*. Likewise, in whose Heart the Law of God is, his Steps shall *none of them slide* into *mortal Sin*.

X.
The Use of the
Distinction be-
tween Venial and
Mortal Sin shewn

Part II.

Chap. II.

xi.
Sin taken in a
threefold Sense.

In short: Sin in general is taken in a *threefold Sense*.
 1st, In a Sense *altogether improper*, viz. as it is taken by some to denote any tho' *altogether unavoidable Defect* from the original Law of absolute Righteousness or Obedience, which is therefore *under no Precept or Prohibition of the Gospel*. 2^{ly}, Sin is taken in a *less proper Sense*, as often as it denotes *such a Defect*, as is indeed *avoidable* by the Grace of the Gospel, and so *under the Precept or Prohibition of the Gospel*, but yet is *not prohibited strictly and precisely under the Pain of eternal Damnation*; forasmuch as the said Defect is occasion'd only by *Inadvertency*, and do's *not proceed from any Maliciousness of the Will*, and so is not repugnant to the End of the Gospel-law or the Love of God above all things. 3^{ly} and lastly, Sin is taken in its *most proper Sense*, when it denotes *such a Transgression of the Gospel-law*, as any one commits *knowingly and designedly*, and to which therefore the Gospel-law denounces the Punishment of eternal Damnation. For the *true and entire Nature of Sin* may well be look'd on to consist chiefly in these two Particulars, viz. a *wilful Transgression of the Gospel-law*, and the Punishment of *eternal Damnation* annexed to such a Transgression on account of its being *wilfully* and so *presumptuously committed*. Sin in the first of these three Senses is more rightly call'd *natural Infirmitiy*; and in this Sense *there is no Man that Sins not*, 1 King. 8. 46. Eccles. 7. 20. Sin in the second Sense is rightly enough call'd *venial Sin or Failure*; and in this Sense it is *possible* for a Man to live without Sin, tho' there are but *very few* that do so live. Lastly, Sin in the third Sense is rightly call'd *mortal Sin*, or simply (as by way of Emphasis) *Sin*, viz. in respect of the Gospel; and in this Sense *no righteous Man sins*; or if he do's, he thereby ceases to be righteous, till he is renew'd and restor'd by a sincere Repentance.

XII.

Mortal Sin par-
donable on Repen-
tance.

Fourthly and lastly, There is *no mortal Sin*, whether committed *before or after Grace receiv'd*, but the Forgiveness thereof is promis'd by the Gospel-law under the Condition of *Repentance*, viz. of an *accurate and*

perfect

perfect Repentance. For the Threat of the Gospel-law, whereby eternal Damnation is denounced to mortal Sins, is not peremptory and absolute as to the *Event*, but only as to the *Debt or Desert*, i. e. tho' he that has once committed any mortal Sin, thereupon by the Law of Christ *necessarily becomes liable to eternal Damnation*, yet he is *not necessarily to be damn'd*; forasmuch as in this Case the Grace of the Gospel comes in to his Succour, by allowing and as it were reaching out to him Repentance, as a Plank to save himself after Ship-wreck. In this last Proposition there are contain'd three Things distinctly considerable: 1st, That in the Gospel Forgiveness of *all* Sins, even the *most grievous or mortal*, is promis'd to the truly Penitent. 2^{ly}, That this Forgiveness do's extend it self *even to such mortal Sins*, as are committed *after receiving Grace*. 3^{ly}, As to Repentance for mortal Sins, it is requir'd, that it be *accurate and perfectly Practical*. As to the first of these three Particulars, it is confess'd by all Christians. The second was deny'd by the *Novatians* of old; and is even now a days doubted of by some Christians, that have fallen into mortal Sins after Baptism.

For the Comfort therefore of such, I shall confirm the Truth of the said second Particular from some more remarkable places of Scripture to that Purpose. I shall begin, as is fitting, with what our Saviour himself has taught and done in this respect. And first; the Case of St Peter in denying our Saviour, and that no less than three Times, and that *after having been forewarn'd*, and also having but a few hours before receiv'd the holy Sacrament, and lastly in adding to his Denial Cursing and Swearing; this Case, I say, of St Peter, as it contains in it several most aggravating Circumstances which can attend a Sin, and which therefore render'd it a *most grievous and mortal Sin*, so is a most convincing Proof, that *any mortal Sin may and will be forgiven to the truly Penitent* by the Grace of the Gospel; forasmuch as it is certain that this most heinous Sin of St Peter was forgiven him, and that quickly, upon his Repentance. For this may most reasonably be infer'd from

XIII.
As is prov'd
from Scripture,
and first from
Christ's Behaviour
toward Peter af-
ter his Denial of
him.

Part II. our Saviour's choosing after his Resurrection to appear
 Chap. II. to Peter first of all his Apostles, thereby to assure him
 that his sincere Repentance, attested outwardly by his
Weeping bitterly, Matth. 26. ult. was accepted, and his
 foresaid *most grievous Sin* pardon'd. Indeed it may be
 reasonably suppos'd, that God was pleas'd to permit Pe-
 ter to fall into this *most heinous Sin*, that thereby and
 by his being so *forgiven the same* upon his unfeign'd
 Repentance, might be given the strongest Assurance to
 all Christians, that upon their like true Repentance they
 should obtain the Forgiveness of the *most heinous Sins*
 they should fall into, even *after their receiving of Grace*.
 And the like may be said as to that great Sin of David,
 in murdering *Uriah*, and committing Adultery afore
 with his Wife, which *most heinous Sin* was notwithstanding
 forgiven him on his sincere Repentance, as we
 read 2 Sam 12. 13.

XIV.

Secondly, from the Words of Christ serv'd, I shall take notice of those remarkable Words Revel. 2. 20, &c. of Christ himself to this purpose set down Rev. 2. 20,
 21, 22. and directed to the Church of Thyatira: Not-
 withstanding I have against thee this, viz. that thou suf-
 fereſt that Woman Jezebel, which calls her ſelf a Pro-
 phetess, to teach and to ſeduce my Servants, to commit
 fornication, and to eat things ſacrificed unto Idols. And
 I gave her Space to Repent, and ſhe repented not. Be-
 hold, I will cast her into a Bed, and them that com-
 mit adultery with her into great Tribulation, (N.B.) Ex-
 cept they repent of their Deeds. Who is here denoted
 by Jezebel, matters not to our Purpose. Whofoever ſhe
 was, it is ſufficient to prove my Assertion, that it ap-
 pears hence, 1^{ly}, That this Jezebel committed the fore-
 mention'd Wickedneſſ after ſhe had receiv'd the Faith
 of Christ, for ſhe is ſaid v. 20. to be then ſtill in the
 Church of Thyatira, and therein to take upon her to
 prophesy and teach. 2^{ly}, It appears that the Sins ſhe
 were guilty of, were *most heinous*, viz. Fornication,
 Adultery, and Idolatry. 3^{ly}, It appears that ſhe not
 only committed these most heinous Sins her ſelf, but
 ſeduced others also to commit them, viz. by pretending
 they

they were lawful Acts, as being not forbid by any Command of Christ; which last Act of hers was the *very height of Impiety*. 4^{ly}, Yet notwithstanding all this God of his infinite Mercy gave this same Jezebel, and her Companions in such Wickednesses, *Space to repent*; and it is not in reason to be doubted, but had they repented, God would have pardon'd their most heinous Sins. For 5^{ly} and lastly, After they had a long time abused God's Long-suffering, by continuing in their Sins against the Admonitions of Christ by his Ministers, our Lord do's indeed denounce v. 22. *Destruction to them*, but yet even at last, not by a peremptory Decree, but with this Exception, *Except they repent of their Deeds*. What fuller Proof can be given, or even in reason desir'd, that *Repentance is not to be deny'd* to such as fall into the *most heinous Sins after Grace once receiv'd*, and consequently that the *most grievous or mortal Sins committed after receiving Grace*, may and will be pardon'd on Repentance.

But however I can't omit observing, that our Saviour has further confirm'd the Truth of the Doctrin just aforemention'd, by his Institution of the Sacrament of the Lord's Supper. For that this Sacrament, as well as ^{per.} the other of Baptism, was instituted in order to the Forgiveness of Sins, is plain from those Words of our Lord Matt. 26. 27, 28. *And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of this. For this is my Blood of the new Testament which is shed for many for the Remission of Sins.* Namely, as by Baptism all Sins committed *before* receiving the Grace of the Gospel are wash'd away or forgiven, so by the Blood of Christ receiv'd at the Lord's Supper all Sins committed *after* Baptism and Regeneration are wash'd away or forgiven, and the Forgiveness of all such Sins is seal'd to the truly Penitent by their Partaking of the Lord's Supper.

The same Doctrin is further confirm'd by the Practice and Instructions of St Paul in relation to the *incestuous Christian*, that had *married his Father's Wife*, 1 Cor. 5.1. For, as at first St Paul order'd him to be deliver'd unto

XV.

Thirdly, from
Christ's Institution
of the Sacrament
of the Lord's Sup-

XVI.

Fourthly, from
the Directions of
St Paul in rela-
tion to the *incestuous Person*, as
also from 1 Joh.

Satan,^{2, 1, 2,}

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Satan, v. 5. i. e. to be Excommunicated in the highest Manner; so upon his Repentance St Paul order'd his Excommunication to be taken off again, and him to be receiv'd into the Church, as 2 Cor. 2. 6, 7, 8. To the same purpose belongs 1 Joh. 2. 1, 2. *My little Children, these things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.* Where it is plain enough, that St John speaks of more grievous Sins, or Sins more properly so call'd, forasmuch as he uses this Conditional or uncertain Way of Speaking, *If any Man sin.* For certainly he would have spoken after another manner, had he meant only such Sins, as the best of Men are liable to in this Life; and whereof St James therefore says Chap. 3. 2. *In many things we all offend.* Wherefore the Meaning of St John in this place is this: I exhort you, my little Children, who have been cleans'd from your Sins by Baptism, to be very careful that ye fall not again into your former Sins. But if it so come to pass, that any one of you should fall again into any such more grievous Sin, I would not have you forthwith to despair; for we have an Advocate with the Father, Jesus Christ the Righteous, &c.

XVII.
The Objections
taken from Hebr. 6. 4, &c. & Hebr. 10. 26, &c. &c. an-
twer'd.
As for those two Places, viz. Hebr. 6. 4 — 6. and 10. 26 — 29. which the Novatians were wont to urge against the manifest Truth of the foresaid Doctrin, they make nothing for them, if rightly understood. For 1st, It is manifest that the Sins spoken of in the said Places, are not any Sins whatever committed after Baptism, tho' otherwise most heinous, but only of a total Apostacy or Falling from Christianity. Hence in the former Place such Apostates are said to crucify to themselves the Son of God afresh, and to put him to an open Shame, i. e. to pronounce him, as being an Impostor, to have deserv'd to be crucify'd, and so to esteem and set forth his Religion or Christianity as a meer Imposture. And accordingly in the latter Place they are said v. 29. to have trodden under foot the Son of God, and to have counted the Blood of the Covenant, wherewith they were sanctify'd,

sanctify'd, an unholy Thing, and to have done despite unto the Spirit of Grace. But 2^{ly}, Even as to these detestable Apostates, it is certain that if they had repented, they would have obtain'd the Forgiveness of such their abominable Sins. On which account the Apostle says Hebr. 6. 4, 6. that *it is impossible to renew* such Apostates *unto Repentance*; thereby plainly intimating, that if they could have renew'd their *Repentance*, they might also have been forgiven. In short, these Apostates are like such as are guilty of what is call'd the *Sin against the Holy Ghost*, of which we are alſur'd by our Saviour himself, Matt. 12. 31, 32. that *it shall never be forgiven them, neither in this World nor in the World to come*. The Reaſon whereof is plain, viz. because ſuch by their ſaid Sin cut themſelves off from the Means of Repentance, without which there is no Forgiveness. For the Sin against the Holy Ghost conſists in a wilful obſtinate Resistance of that Conviction of the Truth of the Gospel, which the Holy Ghost has graciously affor ded to Mankind, by the Gifts and Graces wherewith he endued the Apoftles and other firſt Teachers of the Go ſpel: in ſomuch that out of their obſtinate Unbelief, they ſtick not to ſpeak againſt the Go ſpel, as a *meer Impoſture*; and ſo not only *blasphemē the Holy Ghost*, but alſo eаſt from themſelves all the Means of Repen tance, and confequently of Forgiveness. Now as thoſe our Saviour ſpeaks of in Matt. 12. were guilty of the Sin against the Holy Ghost, by obſtinately *refusing to embrace* at all the Go ſpel; ſo the Apoftates spoken of Hebr. 6. 4. and 10. 26. were ſuch as were likewiſe guilty of the Sin against the Holy Ghost, and that in ſome reſpect in an higher Degree, foraſimuch as they had *once embracēd* the Go ſpel, and yet afterwards thro' the great and wilful Wickedneſs of their Hearts *renounced the Belief* thereof again, and repreſented the Go ſpel as an *Impoſture*, by which they *blasphemēd the Holy Ghost*, and eаſt from themſelves all Means of Repen tance, and ſo of Forgiveness. But the Caſe was quite diſferent as to ſuch Christians, who in the time of heavy Perſecution, *only out of Fear*, went ſo far as *outwardly to profess* they renounced

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renounced Christianity, whereas *inwardly they continued all the while convinced* of the Truth of the Gospel, and *inwardly embraced it*, and accordingly as soon as the Fear of Persecution was over, openly professed again Christianity. For upon their due Repentance for their having outwardly comply'd so far with the Heathen, they were receiv'd into the Church again, and such their *Sin forgiven them*. Upon the whole therefore the fore-cited Texts urg'd by the *Novatians*, as also Matth. 12. 31, 32. truly prove only that *without Repentance there is no Forgiveness*, which is what we likewise assert. The said Texts prove nothing to the contrary of that other Proposition which we assert, viz. that *there is no Sin, but what on true Repentance is forgiven*. I shall close this Point with this most needful Caution, viz. that every one ought to be most careful, that he do's not abuse the great Mercy of God in thus granting Forgiveness to all Sins on true Repentance, by *making it an Encouragement to himself to commit any Sin, much less to continue in it*. For tho' God has promis'd *Forgiveness* of all Sins to the truly *Penitent*, yet he has no where promis'd *Grace or Time* for duly *Repenting* to Sinners, especially such wilful and presumptuous Sinners. Nay, God is wont to *deny such his Grace to those that most presume upon it*.

XVIII.

Repentance for
Mortal Sins must
be accurate and
perfectly practical.

It remains now only to speak of the third Proposition above §. 12. of this Chapter mention'd, viz. that the Repentance requir'd by the Gospel for Mortal Sins, must be *accurate and perfectly practical*. First, as mortal Sins by being such are *heinous Sins*, and such as are or ought to be more rare and extraordinary in the Course of a Christian Life; so the Repentance necessarily requir'd to obtain the Forgiveness of them, must be *singular, or very accurate and extraordinary*. See Psal. 51. Matth. 26. 75. Luk. 7. 38. and 2 Cor. 7. 11. Secondly, Repentance necessary to obtain the Forgiveness of mortal Sins, ought to be *perfectly practical*, i. e. ought to extend in a *real and actual Cessation* from all such Sins. Thus Prov. 28. 13. *Who so confesses and (N.B.) forsakes his Sins, shall have Mercy*. Indeed a Sin would

would not be mortal, if so be one might continue in it without the Loss of Salvation. Further, this Ceſſation must be, not only from the actual Commission of, but also from Affection to all mortal Sin, so as that the very Habit of Sin must be quite cast off.

It is heartily to be wish'd, that this was duly consider'd by such as rely on (what they call) a Death-bed Repentance, imagining that they can worthily or duly repent of their mortal Sins, when they are brought to their Death-bed, and to the very Door of Death. This false Imagination arises from their fallly supposing, that often crying out, *Lord have mercy upon me*, and shedding some Tears, and receiving the Sacrament, and perhaps also Absoluſion, are ſufficient to Repentance for mortal Sin, and ſo to the obtaining Forgivenefs of the ſame. But the Case is quite otherwise. The holy Scriptures require, that the *old Man be put off*, and mortify'd, and that the *Flesh with the Affections thereof be crucify'd*. But this is a Work ſcarcely or not at all to be perform'd within the ſpace of a few Days or Hours, and by an infirm languiſhing Person, that is not able to perform the Offices even of common Life. A due Repentance for mortal Sin is, I ſay, a Work not to be perform'd by ſuch an one, without a Miracle of Divine Grace, which is leaſt of all to be expected by ſuch as have liv'd in contempt of the ſaid Grace, till they were brought to their Death-bed.

Certain it is, that ſuch as defer their Repentance to their Death-bed, can't then be duly affur'd of the Truth of their Repentance, nor confeſſantly of their Salvation; and ſo muſt in reaſon dy in an uncomfortable Manner. For the Truth of ones Repentance for any mortal Sin can be duly known, only by ones leaving off the Sin, and living in the Practice of the contrary Virtue, and that for ſome conſiderable time. Which Marks or Proofs of a true Repentance being inconsistent with a Death-bed, it is therefore utterly imposſible for the ſick Person himſelf, or any other, but God alone, to know whether his Repentance on his Death-bed be true. It is therefore much to be wish'd, that ſuch as are about

XIX.

The great Danger of a Death-Bed Repentance.

XX.

The Truth of Repentance can't be judg'd of or known on a Death-Bed.

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Chap. II.

sick Persons, especially Ministers when they visit them, would not be too forward to give greater Hopes of Forgiveness than they can agreeably to Scripture, to such as have been Ill-livers to the very time of their falling Sick. The usual Forwardness to give such Hopes do's naturally tend to encourage the sick Person to go on in his former ill Course of Life, if he recovers, and to defer his Repentance to his next Sicknes. And if the sick Person dies, the giving such Hopes, tho' ill-grounded, tends to encourage others, that stand by, or hear of what Hopes have been given to the dead Person, to defer, as he did, their Repentance likewise to their Death-bed. All that can warrantably be said to such sick Persons is this: That they have been very unhappy, in depriving themselves of the *Comfort of knowing the Truth* of their Repentance, by deferring it to their Sicknes: that this as well as their other Sins must be truly and deeply Repented of: that if they do truly and deeply repent of their Sins, they may be assur'd that God will, of his infinite Mercy thro' Christ, forgive their Sins, tho' never so great. But whether they do truly repent of their Sins, God alone knows or can know in the present Case they are, or if they should dy. But if it please God to let them recover, then the *Truth* of their Repentance might rightly be judg'd of, both by themselves and others, by their bringing or not bringing forth the outward Fruits of Repentance, or by the Good or Wicked Course of the remaining part of their Lives. Was no more than this wont to be said to such as have defer'd their Repentance to the time of Sicknes, it might be of Great use, thro' God's Blessing, to bring Persons off from a Practice so dangerous to the eternal Welfare of their Souls, and which deprives them of the greatest Comfort in their Sicknes and last Hours, when they most stand in need of Comfort.

XXI.

An Instance of the Insincerity of an Instance to shew, How apt sick Persons, that have seemingly earnest been Ill-livers all along before, are to deceive themselves and true Repentance in the time or to be deceiv'd by the Devil, as to the Truth of their Sicknes.

It may be of use to the young Divine to add here an Instance of the Insincerity of an Instance to shew, How apt sick Persons, that have seemingly earnest been Ill-livers all along before, are to deceive themselves and true Repentance in the time or to be deceiv'd by the Devil, as to the Truth of their Sicknes. A Parishioner, who had

had led an ill Course of Life, falling very sick, I was desir'd to come to him. Being come I plainly put him in mind of his former Wickedness; whereupon his Wife began to be in a sort of a Rage, not sticking to wish, She had never sent for me. I took the occasion here-upon to tell her, that it was neither consistent with the Duty of a Minister to flatter Persons, especially in such Cases; nor was it for the Benefit of her Husband's Soul to be flatter'd. I then ask'd the sick Man, Whether it would not have been *much more comfortable* to him now in his Sicknes, had he never led an ill Life, or had he but repented and left it off, for some considerable time afore? He answer'd to this effect, That, had he ten thousand Worlds, he would willingly give them all to be freed from that *Terror of Mind* he was at present under. I ask'd him, Whether it would not have been particularly a great Comfort to him, had he liv'd so as to have been fit to receive the *Sacrament of the Lord's Supper*, and not to have neglected, if not slighted it, so as never yet to have receiv'd it in his whole Life, tho' then about forty; and tho' he had enjoy'd the opportunity of receiving it any Month, for the several Years since I had brought up a monthly *Sacrament* in the Parish? His Answer was to the same effect as afore, only adding that *his never receiving the Sacrament* was now *a great Trouble* to him. Upon my asking him, Whether he was willing to receive it now in his Sicknes? He presently reply'd, With all his heart. Whereupon I told him, I was sorry that his Case was such, as I could not judge it proper to give him the *Sacrament*, forasmuch as neither he nor I could judge of the *Sincerity* of his Repentance, as things stood; and that the great Concern he was in, might proceed only from the *Fear of Death and Hell-fire* quickly seizing him, and *not from a true hatred of Sin and Love of God*, and *Sorrow for having so long and heinously offended him*. That as God only knew the *Sincerity* of his Repentance, so if it was sincere, *he might be assur'd*, that God would *accept it*; and would also *accept his Will to receive the Sacrament for the Deed*. So that if

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he dy'd, my judging it not proper to give him *yet* the Sacrament, would be no Disadvantage to his future State. But if it pleas'd God that he recover'd, and if he would *come to the Sacrament at Church*, as soon as he was able, I would *then gladly give it him*; forasmuch as his so Coming would be a *Proof* of his *present Willingness* proceeding from a *proper and good Principle or Motive*, and so a *Proof* of the *Sincerity* of his present Repentance. He answer'd to this effect, That, if God should be so gracious to him as to let him recover, he would *certainly come to the Sacrament*, as soon as he was able; or else he should be the *worst of Creatures*, and *neither deserve nor expect any more Mercy from God*. Thus highly did he judge of the Sincerity of his present seeming Repentance.

But the first Sacrament-day that he came to Church after his Recovery, Sermon being ended, instead of coming up into the Chancel with such as stay'd to receive the Sacrament, He went out off the Church with the others Home. I was willing to put the most charitable Construction upon his so doing, and therefore suppos'd it was occasion'd by his not being yet so well recover'd, as to be able to stay at Church any longer than to the end of the Sermon. But the next Sacrament-day, tho' a Month after, he came to Church, and went away again without receiving the Sacrament. I was willing however to try, what he would do once more, before I would take any notice of the Matter to him. The third Sacrament-day being come, and he doing as he had done twice afore, I sent my Clark to him after Evening-service to ask him, *If he did not remember, what solemn Resolutions and Promises he made, when sick, that he would certainly come to the Sacrament, as soon as he was able, if it pleas'd God he recover'd*. The Clark brought me word that his Answer was, *That he did not remember, that he made any such Resolutions and Promises; but if he did, he was Light-headed when he did, and so did not know what he said*. I was not surpriz'd at this Answer, being much such an one as I expected; not only in respect to this Man's parti-

particular Behaviour afore related, but also in respect to the general Notion or Judgment I had afore, upon mature Deliberation fram'd to my self, of what is call'd *Death-bed Repentance*, viz. that there is great Reason to fear, that it is *very seldom*, if ever, *sincere*, especially when the Person has liv'd in a long continu'd Course of Impiety, even to the very time that his Sickness seiz'd him. On which account I can't but judge, that the holy Sacrament of the Lord's Supper ought not to be *prostituted*, as it were, by so readily giving it in such Cases, as is usual. And greater Persons than I have been of the same Judgment.

It may be of use to observe further, that within two Years or thereabout, the foresaid Person was seiz'd of *a sudden* with a sort of a very violent Fever, insomuch that he dy'd in a *very few Days or Hours*, and that in a sort of *raving Madness*. So soon did God's Punishment overtake him, and in so remarkable a Manner.

C H A P. XII.

Of Sanctification.

I. **T**HAT having been shewn, what is Sin against the Gospel-law, and how manifold it is; thence will more easily be understood *Gospel Sanctification*, forasmuch as thereby I understand a Man's Freedom, both from the Dominion of all Sin in general, and also from all Commission of any mortal Sin, together with his continual Growth in Grace and in all good Works unto his Life's End.

Hence Sanctification is to be distinguish'd into the first or *more imperfect*, and into the second or *more perfect*. The former is that whereby Faith and Repentance is produced in us, and which therefore is requir'd as an absolutely necessary Disposition to obtain Justification; the latter is that whereby are produced the Fruits of Faith and Repentance or good Works, and which are requir'd in order to retain Justification.

For

Gospel Sanctification what.

II.
Sanctification twofold.

Part II. For that Opinion is to be rejected, according to which
 Chap. 12. Justification is suppos'd to be wholly antecedent to or
 III. before Sanctification. For altho' God for Christ's sake
 Sanctification is before Justification justifies the Ungodly, Rom. 4. 5. that is, him that was
 once Ungodly, but has now by Repentance ceas'd to be
 such an one; yet he will by no means clear the Guilty,
 (or justify the Ungodly, as it may be render'd, Exod.
 34. 7.) that is, such an one as still continues to be Un-
 godly. That Sanctification, at least the first and more
 imperfect, do's go before Justification in the Divine Or-
 dering of Things, may be clearly enough infer'd, as
 from other places of Scripture, so especially from these
 two, 1 Cor. 6. 11. and 1 Pet. 1. 2. In the former Place
 the great Apostle of the Uncircumcision or Gentiles
 writes thus: *But ye are wash'd, but ye are sanctify'd, but ye are justify'd.* Where doubtless the Order of the
 Words was intended to shew the Order of the Things
 themselves, and to teach us that Sanctification is before
 Justification. The same is likewise clearly shewn by
 the great Apostle of the Circumcision or Jews in the
 latter Place, where he thus describes the Order of Man's
 Salvation: *According to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* Here the Sanctification of the Spirit unto Obedience, is mention'd in
 the first Place, and then follows the sprinkling of the
 Blood of Jesus Christ, viz. unto Justification. 'Tis very
 observable that St Peter here writing to the newly con-
 verted Jews, puts Obedience before sprinkling of the Blood
 of Christ, with Allusion to what Moses did of old to
 their Fathers, when they were newly come out of E-
 gypt; of which see an Account Exod. 24. 4—8. For
 as Moses did not then sprinkle the Blood of the Coven-
 ant made there by Sacrifice on the People to the
 Cleansing of the Flesh, till the People had afore pro-
 mis'd Obedience to all that the Lord had said: so like-
 wise we can't have our Hearts sprinkled from an evil
 Conscience, as Hebr. 10. 22. nor will the Blood of Christ
 — purge our Conscience from dead Works, as Hebr. 9. 14.
 until we have first firmly resolv'd in our Hearts, and
 promis'd

promis'd with our Mouths Obedience to the Laws of Christ. Whence St John also says, 1 Joh. 1. 7. *If we walk in the Light, — the Blood of Jesus Christ cleanses us from all Sin.* And hence it came to pass, that from the very first Beginning of the Christian Church, no one was sprinkled with the Blood of Christ by Baptism, unless he had first promised Obedience to the Commands of God; which is what St Peter calls the *Answer of a good Conscience toward God*, 1 Pet. 3. 21. In like manner no one is or ever was permitted to drink the Blood of Christ in the Sacrament of the Lord's Supper, but who has first promis'd Obedience or Holiness of Life. So that Obedience every where precedes the sprinkling of Christ's Blood, and consequently precedes Justification.

Now it is to be observ'd, that altho' our Sanctification as well as Justification is owing to the Blood of Christ, forasmuch as Christ by his Blood or Death obtain'd for us, not only the Grace of Justification, but also of Sanctification; yet in the holy Scripture our Sanctification is more peculiarly attributed to the *Spirit of Christ*; and the Forgiveness of our Sins, and so our Justification, is more peculiarly attributed to the *Blood of Christ* and the *Sprinkling thereof*.

But it is to be well observ'd, that our Sanctification is not in Scripture attributed to the *Holy Spirit* in such a manner, as to take away from us *Free-will*, and the *Co-operation* of our own Industry. Namely, as to the Business of Sanctification, there are two Errors to be avoided. On one side we must be very careful, not to fall into the heretical Opinion of *Pelagius*; and therefore the *Freedom of Man's Will* is no farther to be believed or asserted, than is consistent with our Acknowledging sincerely and from our heart, that the Assistance of the more powerful Grace of God is altogether necessary to our Sanctification, or to make us become truly and inwardly Holy, and so Just. It is from the Grace of God, that proceeds the Beginning, Growth, and Compleatment of our Holiness and Righteousness. It is the Grace of God, that gives to Sinners Faith and Repentance;

IV.

*Sanctification a-
scrib'd in Scri-
pture more pecu-
liarly to the Holy
Ghost.*

V.

*Two Errors to be
avoided, relating
to Sanctification,
viz. Pelagianism
or the Denial of
the Necessity of
Grace, on one
hand:*

Part II. tance; that gives to the *Faithful Holiness of Life*; that Chap. 12. gives to such as *live holily* Perseverance; that gives to such as *persevere* the Crown of Righteousness. So that there is no One to whom *Grace* is not necessary to his Holiness and Righteousness. The *Sinner* wants it, that he may *acquire* Holiness and Righteousness; the *holy* or *just* Person wants it, that he may *retain* his Holiness and Righteousness. So that the *Grace* of God is of chief Advantage to All, and in all Cases. Wherefore not relying on our own Strength, we are to adore God the Father, as the *Fountain* of all Good: we are to embrace Christ, as the *Channel* of Grace, by whom and for whose Sake the Father is pleas'd that Grace should be deriv'd to us: we are firmly and always to adhere to Christ, and of his Fulness to receive Grace upon Grace, or daily more and more Grace, by our daily Prayers: we are to depend only on him, and to lift up our Eyes and Hearts to him, as the *Author and Finisher of our Faith*, Hebr. 12. 2. The Structure of our Salvation being built on this Foundation will stand unmoveable; but if built on our own Strength, will be thrown down, and great will the Fall thereof be, even to our eternal Destruction, how glorious soever a Shew it may make for a time in the sight of Men.

VI.

And *Manichism*
or the *Denial of Free-will*, on the
other hand.

But whilst by acknowledging the Necessity of Grace on one side we avoid the Error of *Pelagianism*. We must take no less care, that on the other side, by denying Free-will in Man, and the Concurrence of human Diligence, we run not into the Error of *Manichism*. The middle Way is to be kept, so as not to turn either to the right hand or to the left. Which we shall do, by adhering to this Truth, that the Freedom of our Will do's concur with Grace, but under Grace, i. e. in a lesser Degree than Grace, and under the Influence and Direction of Grace. Neither is the Freedom of our Will to be so much insisted on, as to make us undervalue Grace; nor is Grace to be so far cry'd up, as to make us think we have no Freedom of Will. Which of these two Errors is the most pernicious, is not easy to determin. For the Denial of Free-will encourages

our

our *Sloth* in the Business of Salvation, as the not duly Acknowledging of the Necessity of Grace encourages our *Pride*. Besides the Justice of God is as much to be preach'd as his Mercy: but those that deny Free-will, thereby *take away or leave no room* for God's *Justice* in rewarding or punishing Men, as those that deny the Necessity of Grace, *take away or leave no room* for God's *Mercy*. In some respect there seems to be *more Danger* from those that deny Free-will, than from those that deny Grace. For the Error of these latter is wont quickly to betray its self by an unseemly *Pride* and *Self-conceit*, and so can hardly *work on any others*, than *unlearn'd* and *profane Persons*, whose Ignorance of Self-conceit keeps them from discerning the Truth, or else from embracing it. Whereas the best and most modest Persons are more liable to be led away by the Error of those, who impose a certain *fatal Necessity* on Things, (and so *take away the Freedom of the Will*,) under Pretence of Humility and Reverence to God, fearing (poor Wretches!) lest God's *ordering* of Things should be sometimes *disappointed*, unless there is such a *Necessity* that attends the Events of Things. Which Error being thus cover'd with the Veil of *Humility* and *Piety*, the more it thereby lies hid, so much the more dangerously it spreads its Infection in Men's Minds. Very remarkable are the Words of St *Augustin* to this purpose (in *Johan. Homil. 53.*) "Too great Trust on their own "Will has lift up some to *Pride*, and too much Distrust "has cast down others into Negligence. Those say, "To what purpose should we *pray to God*, that we be "not overcome with *Temptation*, when it is *in our own Power*? These say, To what purpose should we *endeavour to live well*, when it is *in God's Power*? O Father which art in Heaven, lead us not into either of "these Temptations, but deliver us from Evil."

VII.

As the foresaid words of St *Augustin* are excellently spoken, and very remarkable and worth rememb'reing: so much more remarkable and worth rememb'reing, because no less than Divine, are those words of St *Paul* to the *Philippians*, Chap. 2. v. 12, 13. relating to this Point:

H h

Work

St Paul's Testimony and Admonition in this Point.

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Work out your own Salvation with Fear and Trembling: for it is God who works in you, both to will and to do, of his good Pleasure. As if he had said, *Work out your own Salvation with all Diligence for fear of Failing thereof, and with all Humility; forasmuch as ye are not able of your selves to do any thing in the Busines of your Salvation, and it is necessary that the Grace of God should work also in and with you.* And being assur'd of the Assistance of his Grace, do not on the other hand distrust, as if you were unable to work out your Salvation, which God's Grace is sufficient to enable you to do. This is plainly the true and full meaning of this Exhortation of St Paul. However let the Apostle's words be expounded any other way that they will in reason bear; this will still remain certain, that they utterly overthrow the Opinion of the irresistible Working of Grace. For to what purpose should the Apostle thus seriously exhort us, to work out our own Salvation, if we could not but work it out, when assisted by God's Grace.

VIII.
An Objection
answer'd.

It is objected by some, that according to the Doctrin here asserted by me, it follows that Good Works proceed jointly from Grace and Free-will, and so are owing in part to Free-will, which they suppose to be a Falsehood. Whereas it is no Falsehood, but agreeable to Scripture, as may be prov'd from very many Texts; as also right Reason teaches the same Doctrin, and all the Writers of the three first and best Ages of Christianity acknowledg'd the same. For it is to be observ'd, that the Freedom of our Will, if the Case be duly consider'd, do's by no means hinder, but that our Sanctification, and Righteousness, and Salvation following thereon, are to be ascrib'd to God, as the first, and so indeed only Author of them. And this, forasmuch as our Free-will, before or without the Grace of God, has not the least Goodness of or from it self, viz. nothing that is truly Good or available unto Salvation. Whatsoever of Good the Will can do, it entirely owes the same to Grace. The Will has only this of it self, that it can do Evil. Without which Liberty of the Will so far are our Works

Works from being *Good*, that they *can't become Good*, or proper and qualify'd to be rewarded, any more than the Actions of Brutes, or even the Motion of inanimate Things. On the other side this Liberty of Will being granted, that thereby the Glory of God is not so lessen'd, but that all our good Works ought to be refer'd to God, may from the Confession of our Opponents be prov'd by an unanswerable Argument. For altho' they maintain, that a Man's *first Conversion* is brought about by the irresistible Operation of God's Grace; yet they unanimously acknowledge, in (at least some) *following good Actions*, such a Freedom of Will, as that a regenerate Person *do's Good in such a Manner*, as that he *might not do Good*, if he pleas'd; nay that he often *do's not Good*, when he *might*. This being allow'd by them, we ask: Whether those *following good Works*, which are thus *freely done* by a regenerate Person, do afford *him* Matter for *Glorying*, or whether rather the *Glory* of such *following good Works* is not to be refer'd to *God* as their *Author*? Now doubtless our Opponents will strenuously assert the latter, and deny the former. Wherefore they must also necessarily yeild in reason, that the Concurrence of our Free-will with God's Grace in *all good Works* in general, *do's not afford any Matter to Man of Glorifying in himself*, nor hinder but that the *Glory* of *all good Works* ought to be refer'd to *God*. For we assert *no other Concurrence* of Free-will in *any good Work*, than what they themselves allow in *many good Works*, viz. that our good Works are done by the *Grace of God preventing and assisting*, and by our *Free-will attending and being subservient thereto*.

From the Concurrence of our Free-will and own Industry with God's Grace may easily be infer'd, that the Doctrin of the *simple and instantaneous Infusion* of *all Christian Virtues* together into our own Minds, how commonly foever receiv'd, is nevertheless altogether Erroneous; and indeed it has been the Spring of several other Errors, and those not light ones, in Divinity. For on the other hand, it appears from what has been

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Christian Virtues and Habits are neither simply in-

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said, that the true Doctrin in this Case is, that the Christian Virtues requisite to Salvation are *Habits* neither *simply infus'd*, nor *simply acquir'd*, but *mixt*, or partly *infus'd* and partly *acquir'd*. To explain this Matter: The said Virtues are not Habits *simply acquir'd*, because they are *by no means acquir'd* by any previous *Act's of ours* perform'd before the Grace of God, and Assistance of the Holy Spirit. Nor are they Habits *simply infus'd*, for this unanswerable Reason: What is *simply infus'd*, that is *altogether in vain*, and so *absurdly prescrib'd* to us as *our Duty*, or a Condition necessarily to be perform'd in order to obtain Salvation: (For to what purpose should God prescribe us to do that which *He himself only do's in us?*) But the Christian Virtues are *not in vain prescrib'd* to us: therefore they are *not simply infus'd*. On the whole then it is to be concluded, that the said Virtues may be call'd in some sort *our Act's*, tho' first excited, and afterwards brought to effect by the Grace of God preventing and assisting us; and also by the same Grace accompanying and following us, the *frequent Performance* of the said *Act's* do at length *beget* in us the *Habits* of the said Virtues, whereby we are render'd willing and able to perform such *Act's* with Ease, Pleasure and Constancy. For it is to be observ'd that in *supernatural* Things it is necessary that the *Principle* of *Act's* should be mov'd by a *supernatural* Cause, which is not necessary in natural Things. And this being allow'd, thereby will be salv'd (or kept safe) the universal Necessity, Dignity, and Efficacy of Divine Grace with created Nature, and that abiding even under Sin. For Care is to be taken in framing our Conclusions about *Grace*, that thereby is not wholly taken away the *created Nature* of Man, or that the said Conclusions be not inconsistent with the establish'd Nature of Man. Which they must be, if such a simple and instantaneus Infusion, and the immediate Influx of an *infus'd Habit* into *Act* be allow'd of. This being laid for a Foundation, it will not be difficult to describe in an intelligible Manner (as far as human Weakness can go) the Order and as it were Method, according to which

by

by the Grace of the Holy Spirit, the Virtues requisite to Salvation are ingenerated in our Minds, and our Salvation at length procur'd.

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To a Man's Justification there are necessarily *antecedent* certain Acts, as *Dispositions* or *Qualifications* to render him fit and meet for to receive so great a Benefit from God. Of this sort is grieving for Sin, detesting Sin, humbly submitting himself to God, flying to God's Mercy, fixing his Hope in Christ as his Mediator, desiring and seeking God's Favour above all Things, firmly purposing to lead a new Life, and the like; All which the Scripture comprehend under the words, *Faith* and *Repentance*. These Acts or Dispositions do by no means proceed from the *meer Strength of human Free-will*, but are wholly wrought thro' the *Holy Spirit preventing, exciting, assisting, and accompanying* the Man, but not as yet dwelling in the Man. The said Acts are wrought *in and by* the Man *thro'* the Grace of God, *not in an Instant*, (this being impossible, forasmuch as it is self-evident, that for any one to exert all the fore-said Acts requires Time, and as it were a Series of religious Reasoning: wherefore these Acts can't be wrought *in an Instant*,) nor yet *Irresistibly*, but *by Degrees*, and accordingly as the Man yeilds himself more or less obedient to the Guiding of God's Word and Spirit. The Man being *thus dispos'd or qualify'd thro' Grace*, of God's great Mercy *thro'* and for Christ, has the great Benefit of *Justification confer'd upon him*, i. e. he is esteem'd or counted Just before God, all his past Sins are fully pardon'd, and Right to eternal Life is granted to him. Now into the Man *thus justify'd*, and so endow'd with the Privilege of *Adoption*, God sends forth the *Spirit of Adoption*, as a Token of his Love toward the Man, and as a Pledge of the Man's Adoption. This Gift of the Spirit, which follows Justification, differs chiefly in two respects from the Grace of the same Spirit, which precedes and works the Man's Conversion. First, in that the Soul being now purify'd from Sin and Wickedness, the Holy Spirit do's unite himself thereto *more closely* and *intimately* than afore; he penetrates, as it were, deeper into

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The Method or
Manner of our
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into the Soul, and more fully and powerfully influences all the Faculties of the Soul. Hence the Holy Spirit is said in Scripture before a Man's Conversion only to stand, as it were, at the Door of the Heart and knock, Revel. 3. 20. but after his Conversion to enter into the inner parts of the House. Secondly, in that whereas the Holy Spirit had afore only visited, as it were, the Soul, and by his preventing Grace had fitted it for a Dwelling for himself, he do's now actually dwell in it, and therein, as it were, fix his Abode, never more to depart from thence, unless driven out by some grievous Sin; and if any such thing should fall out, even then being willing to return, if invited back by a serious and timely Repentance. This is the very Truth of the Matter, as manifestly deliver'd in the holy Scriptures; which, as in many places and most plain words they place the Gift of the Spirit after Faith and Repentance, and teach that the Holy Spirit himself is not infus'd into any Hearts, but what are afore well prepar'd and dispos'd, so nevertheless do no less clearly ascribe as well Faith as Repentance to the Grace of the Holy Spirit. But it is well to be observ'd, that the Gift of the Holy Spirit, which follows after Faith, Repentance and Justification, do's not create in the Man any new Habits of Virtues, but only confirms, strengthens, increases, and at length advances into solid Habits those more imperfect Dispositions of the said Virtues, which were before wrought in the Man by preventing Grace, and which are (as we said) comprehended under the names of Faith and Repentance. Namely in true Repentance (as which comprehends the Fear and Love of God, tho' more imperfect; Hatred of Sin, Love of Righteousness, &c.) are the Seeds of all Virtues, which Seeds being afterwards water'd more plentifully by the Grace of the Holy Spirit grow up into a large Crop of Virtues and good Works, which in the Life to come are rewarded with eternal Happiness and Glory. Such is the Method of our Sanctification and Salvation, which is plain and easy to be understood.

And herewith I shall put an End to this Treatise, having therein set in a true Light before the Reader, the severall Divine Laws and Covenants, and more especially the Terms of the Gospel-Covenant, most necessary to be rightly known and practis'd in order to Salvation. God of his infinite Mercy grant, that this Treatise may have it's desir'd Effect, in being instrumental to the Salvation of Men.

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XI.

The Conclusion of
the whole.

F I N I S.

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